BAP
M138

Library of the Theological Seminary,

PRINCETON, N. J.

Presented by Mr. Samuel Agnew of Philadelphia, Pa.

Agnew Coll. on Baptism, No. .....

SCB 10123

Digitized by the Internet Archive
in 2011 with funding from
Princeton Theological Seminary Library

http://www.archive.org/details/treatiseonsubjec00mcdo

A

TREATISE

ON THE

SUBJECT OF BAPTISM:

DESIGNED PRINCIPALLY TO

GUARD THE SERIOUS INQUIRER AFTER TRUTH,

AGAINST THE

SOPHISTRY OF CAMPBELLISM.

BY ANDREW McDOWELL.

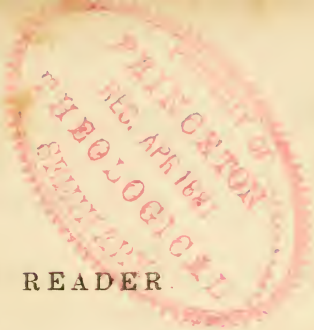
"Great men are not always wise; neither do the aged understand judgment.

"Therefore I said, hearken to me, I also will shew mine opinion."—*Job* xxxii: 9, 10.

RICHMOND:

P. D. Bernard, Printer, Museum Building.

1844.



TO THE READER

In presenting the following sheets to the public, it may be proper, in conformity to the custom of the age, to detain the reader with a long apology: but as I have only discharged my duty, as I conceive, I have therefore no apology to make. I have thought that the doctrines which are advanced in this, our day, and especially in the vicinity in which I reside, calls aloud for something on the subject of baptism different from what has heretofore been published, therefore I have made the effort, feeble as it is, in the name and fear of God.

I have not been so anxious to elicit original matter in these sheets, but rather to collect and arrange that which, in many instances, I find made ready to my hand; and, for this reason, I have given many extracts from the pens of various authors. In quoting Mr. Campbell, I have, in some instances, confided in the veracity of those authors from whom I have quoted; but these instances are but few, for I have quoted the major part from his own pen. All I want in this matter is for the reader to weigh impartially the arguments herein presented, having the bar of prejudice removed from the mind; and when this is done, my object will be accomplished.

May the God of all grace lead both the reader and writer into the way of truth and light, and ultimately to glory, is the prayer of

THE AUTHOR.

PRINCETON THEOLOGICAL SEMINARY LIBRARY 1881

A TREATISE

ON THE

SUBJECT OF BAPTISM, &c.

CHAPTER. I.

The authority upon which we are to rely in the following treatise.

I MUST here admonish the gentle reader in the commencement, not to suffer his astonishment to overwhelm him at the sight of the caption of our first chapter. I know that such a chapter is not common in a treatise of this kind, but you may not be aware that there are many nowadays, who cannot with confidence rely on such authority as was relied upon some eighteen or twenty years since. I have no doubt but that you think the Bible (the Old and New Testament scriptures) is the great source of information on all religious subjects, and the authority upon which we are to rely in the discussion of the subject now before us, and we would not have troubled you with a chapter of this kind, if we did not believe it would be necessary. It may not be necessary to many who may read this treatise, yet to many others it is necessary, I am sure. So far as scripture testimony in the discussion of this subject is concerned, it is known that many rely on Mr. Campbell's translation as the only correct translation now extant; and, consequently, when you hear them preach or converse on the subject of baptism, they always quote Mr. Campbell's version; and to one not familiar with the old version, every thing appears correct, and all that the preacher says is scripture; or what is the same thing, he proves it all by scripture. Now for my own part, I cannot admit Mr. C's. version to be referred to or relied upon in this treatise, because I believe his version is incorrect, and therefore cannot trust it. But before it is rejected as authority, you may think it but right for us to show good cause why it should be thus rejected, and it is for this reason I will call your attention to its merits for a few moments.

1st. In order to know whether we can trust Mr. C. to translate for us, I will give you a quotation from his preface to his fourth edition. "If the king's translators found reasons to justify themselves for shunning the obscurities of the Papists, we will, for the same reasons, be allowed to shun the obscurities of the Protestants, if this can be done by a fair translation."

In this extract you have more than an intimation of what one of the objects of the translator is. You have only to know what relation he sustains to the Protestant churches by which he is surrounded, and

then you can understand what he means by the words "shunning the obscurities of the Protestants." And in order that you may form a correct idea of this point, I will favor you with an extract from his Extra Harbinger, No. 4, page 67:

"*Ques.* What, then, is the duty of all Christians found in these communities—Baptist, Methodist, Presbyterian, Episcopalian, &c.?

"*Ans.* They are commanded to come out of them. Rev. xviii: 4. Come out of her, my people, that you be not partaker of her sins, and that you receive not of her plagues.

"*Ques.* From whom are they commanded to come out?

"*Ans.* From Babylon, the Apostacy.

"*Ques.* Do all sects constitute Babylon?

"*Ans.* Yes."

In relation to the creeds of those churches, he says: "They are known to have produced hypocrisy, false swearing and prevarication, for the sake of livings—strife, envy, hatred, and indeed every evil work."—*Extra Harbinger*, No. 4, p. 346.

From the above extracts you will be able to get an idea of Mr. C's. relation to the Protestants. You will observe that they are all in Babylon, while he (Mr. C.) is out of her. Having escaped from the smoke which perpetually ascends from her idolatrous altars, his eyes after awhile became clear, for he himself, was once a seceder, then joined the Regular Baptists; after which, he being quite a man among them, brought about a division in the church which resulted in his being the head of a party. And now in this situation, young in party strife and small in numbers, he cries out, Come over to us on the Lord's side, lest the curse of God fall on you, ye mystic sons of Babylon. And in order that you may know whether or not you belong to Babylon, it is only to ask, Have you been immersed, for the remission of sins? And if not, "Come out from her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

I ask, can any infidel whatever, say more against these churches to bring them into disrepute and drive back the influence of the gospel, and more effectually promote infidelity, than these remarks of Mr. C.? If they are good for any thing, they are calculated to do but little towards helping Christianity to combat the slander, detraction and abuse, which infidelity has hurled against the church of God. Now I ask you, friendly reader, do you think the Protestant world can trust Mr. C. to translate the Bible for them, when he has avowed in his preface that he will "shun the obscurities of the Protestant, if possible?" You can but see that, according to his own showing, his position to the Protestant world is hostile.

Do you not think that this very fact, viz: Hostility to the Protestants, is at least one cause of his attempting to translate the scriptures so as to avoid the "obscurities" of these churches, and lay a platform on which to rear his own favorite—dogmas shall I call it?—perhaps this may not be applicable, but it is the best name I can give it at present. You must keep in mind that his favorite dogma was advanced and strongly recommended by him, to all the world; first to the Regular Baptists and then to the Greeks, or Protestants, for the Regular Baptists were not in Babylon when he was among them. It was only when they forsook him (as in the case of the Dover decrees) that they returned to the old lady, the mother of harlots. This doctrine, taught and recommended by Mr. C. was not likely to be received, unless it was shown to comport more closely with the word

of God. To avoid this difficulty Mr. C. immediately begins to translate the word of God, and declares that he will give you the meaning of the word, if he should fail in a literal translation.

2d. Our argument against Mr. C's. version is, that he does not give a literal translation. But his design is, to give the meaning of the word as he understands it; and in order to convince you that this is his design, it is only necessary to give you his own language. In his preface, page 7, he says: "And the king's translators have frequently erred, in attempting to be, what some would call, literally correct. They have not given the meaning in some passages where they have given a literal translation." From this you perceive that Mr. C. sets himself up as one who knows the meaning of the sacred word; and having advanced all of his high positions on the subject of theology, in accordance with his conceptions of God's word, calls on all the world to embrace them. The Christian world, all with one voice, refuses to accept them, on the ground that they do not comport with the word of God. Then it is that he undertakes to clip and stretch, bend and twist the sacred word to suit the standard which he has erected, and thus make it appear that the scriptures, when rightly translated, are in close accordance with his doctrine. In this he is stimulated, no doubt, by the cheering hope that—Should I succeed in this, then all the controversy about the mode of baptism and the meaning of that word, will be at an end; and it will be I—even I—that have brought about this desirable end. That we may not be looked upon as making an impression on the mind of the reader which has no foundation, I will quote Mr. C's. own words, in answer to Doctor Cleland, who Mr. C. says, "would not have translated it (baptize) at all, but would have left it in the Greek, for every one to quarrel about. Is this controversy about the mode of baptism and the meaning of the word, ever to terminate? If it is destined to come to an end, the sooner the better; and nothing, we imagine, will so expedite such a desirable issue as the course we have pursued."—*M. Har.* vol. iv. p. 531. I ask, can you, gentle reader, be at a loss, from these quotations, to see what the design of Mr. C. is in the translation he has published? I am confident that you must conclude with me, that it is in order to give currency, publicity and support to his own peculiar views. His design appears to be,

1st. To "avoid the obscurities of the Protestant" world; and therefore the divinity of Jesus Christ, the regenerating influence of the Holy Ghost, the witness of the Spirit, and the inexpressible joy, filled with glory, consequent thereupon, are all obscure doctrines to Mr. C. and are such as he intends to "shun" in his translation. It is to avoid these obscurities and others of a similar kind, that he intends to give the meaning instead of a literal translation. Who is to give the meaning and decide the question which has so long divided the Christian world? Why, A. Campbell.

Will he give us a literal translation of the New Testament which he publishes, and then act as other commentators, give us in a separate column the meaning as he understands it? Oh, no! This would not give sufficient weight and importance to his views. You could then, from the word of God, form your own opinions and discern the difference between Mr. C's. notions and the word; but now he has given the meaning in the translation so intermingled with the truth, that his opinions and the word itself will both be received as inspira-

tion, by the unsuspecting reader. Thus Mr. C. has exhibited his superior intellect and ingenuity, in selecting a mode so successful to give publicity to his opinions, by which he inscribes them as "The Sacred Writings of APOSTLES and EVANGELISTS of Jesus Christ, commonly styled the New Testament." Thus he "shuns the obscurities of Protestants," by giving the meaning instead of a literal translation.

2d. To put an end to all disputes and quarrels about the mode of baptism, and the meaning of that word, so that he may have the credit of bringing about this "desirable issue." For if his translation should be generally received, then it will read, "Go and *immerse*," instead of "*baptize* all nations," &c. The remarks of Doctor Jennings may not be amiss at this point. He says:

"This bold step it will become the Bishop of Bethany to take; it is not the only instance in which, like the Bishop of Rome, he has assumed infallibility to himself. Can any thing be conceived of more arrogant? A man who, as an author, *professes* to be nothing more than an humble compiler of a version of the New Testament, from the works of three translators, yet, *in opposition to their authority*, and by his own individual authority, hesitates not to make an alteration, involving a decision of a question, for the whole of that part of Protestant Christendom who speak English, upon which they have long been divided, and for a satisfactory decision of which, the united wisdom of *Christians* could neither devise any method, nor erect any tribunal. And yet this is not all; nor have we yet arrived at the summit of this man's arrogance. If the views of Mr. C. concerning the nature and effect of baptism, accorded with those of the various sects of evangelical Christians, the alteration made by him, in his version of the New Testament, so as to make baptism conclusively to mean, and to be valid only when performed by immersion, would still have been bold, unprecedented, and unwarrantable, but still it would not have so high a degree of presumption and bigotry, as it now has, when it is considered that, according to his creed, there is no forgiveness for such as have not been immersed, and that immersion is the ONLY MEANS of washing away our sins. It is then fearlessly asked, if the Bishop of Bethany could have acted more in the style of a Pope?

"HE DECIDES, without hesitation, a question that has for many ages divided the Christian world, and then suspends the salvation of the soul, or which is the same thing in substance, the forgiveness of sins and acceptance with God, upon an implicit acquiescence in HIS DECISION."

Again I ask, my friendly reader, if you think that the Protestant world can trust Mr. C. to translate the scriptures for them, or rely with any confidence upon his translation?

3d. When we take a look into the translation which Mr. C. furnishes us with, I think the least doubt (if there be one remaining on your mind) will vanish forever, and leave the settled conviction that Mr. C. cannot be trusted as a translator. Take his first and second editions and read them for yourself, and see the changes made by him in two short years, and then answer the question. How many alterations you will find in this short time, I am not able to say; but a gentleman of veracity who has compared them carefully, reports that in the single book of Matthew, there are more than five hundred alterations in phraseology, and many in doctrine; and, as a specimen, has given the following:

Matthew iv: 3. Whereupon the tempter accosting him said, if thou be a son of God, command that these stones become loaves.—*First Edition*, 1826.

Whereupon the tempter accosting him, said, if you be God's son, command, &c.—*Second Edition*, 1828.

Matthew xiv: 33. Thou art assuredly a son of God.—*First Edition*, 1826.

You are assuredly the son of a God.—*Second Edition*, 1828.

Once more.

Matthew vii: 22. Many will say to me on that day, master, master, have we not taught in thy name, and in thy name expelled demons, and in thy name performed many miracles?—*First Edition*, 1826.

Many will say to me on that day, master, master, have we not taught in your name, and in your name performed many miracles?—*Second Edition*, 1828.

Thus you perceive that Mr. C. cannot receive his own translation as first published, consequently it suits his purpose better to alter it in the second edition.

But having examined the first and second editions, let us take the third, and see if it is in accordance with the second. The third edition was published four years after the second. In this edition the first three chapters of Romans contain more than one hundred alterations in phraseology, involving many in doctrine. At this ratio, there would be more than five hundred alterations in this epistle. Many changes are to be found in this edition; and as a specimen of what kind many of them are, I will arrange a few of them in separate columns, for your examination.

Second Edition.	*Third Edition.*
Romans ii : 13. For not the hearers of the law are just before God, but the doers of the law shall be justified.	Romans ii : 13. For not those who hear the law, are just before God; but those who obey the law, shall be justified, in the day when God will judge the hidden things of men by Jesus Christ, according to my Gospel.
Romans viii : 1. There is then no condemnation now to those in Christ Jesus, who walk not according to the flesh, but according to the spirit. For the law of the spirit of life, by Christ Jesus, has freed me from the law of sin and of death. For God sending his own son in the likeness of sinful flesh, and of a sin offering, has condemned sin in the flesh, (the thing impossible to the law, because it was weak through the flesh.)	Romans viii : 1. There is, then, no condemnation, now, to those who are in Christ Jesus. For the law of the spirit of life, by Christ Jesus, has freed me from the law of sin, and of death. For what the law could not accomplish, in that, it was weak, through the flesh; God, sending his own son, in the likeness of sinful flesh, accomplished; and by an offering for sin, condemned sin in the flesh.
Romans xi : 6. And if by favour, it is no more of works, otherwise favour is no more favour: but if of works, it is no more fa-	Romans xi : 6. And if by favour, it is no more of works; otherwise favour is no more favour.

Second Edition.

vour, otherwise work is no more work.

Matthew vi : 10. Our Father, who art in heaven, thy name be hallowed; thy reign come; thy will be done upon the earth, as it is in heaven; give us to-day our daily bread; forgive us our debts as we forgive our debtors; and abandon us not to temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

Matthew xx : 22. Can you drink such a cup as I must drink; or undergo an immersion like that which I must undergo? They said to him, we can. He answered, you shall indeed drink such a cup, and undergo an immersion like that which I must undergo.

Matthew xxvii : 35. After they had nailed him to the cross, they parted his garments by lot; thus verifying the words of the prophet, they shared my mantle among them, and cast lots for my vesture.

Mark vi : 11. But wheresoever they will not receive you, nor hear you, shake off the dust under your feet at your departure, as a protestation against them. Indeed I say to you, the condition of Sodom and Gomorrah shall be more tolerable on the day of judgment than the condition of that city.

Luke xi : 2. Our Father, who art in heaven, thy name be hallowed; thy reign come; thy will be done upon the earth, as it is in heaven; give us each day our daily bread; and forgive us our sins, for even we forgive all who offend us; and abandon us not to temptation, but preserve us from evil.

Acts viii : 37. And, as they went along the way, they came to a certain water, and the Eunuch said, behold here is water; what should hinder my being immersed? And Philip said, if you believe with all your heart it may lawfully be done. And he answering, said,

Third Edition.

Matthew vi : 10. Our Father who art in heaven, thy name be hallowed; thy reign come; thy will be done upon the earth as it is in heaven; give us to-day our daily bread; forgive us our debts as we forgive our debtors; and lead us not into temptation, but preserve us from evil.

Matthew xx : 22. Can you drink such a cup as I must drink? They said to him, we can. He answered, you shall indeed drink such a cup.

Matthew xxvii : 35. After they had nailed him to the cross, they parted his garments by lot.

Mark vi : 11. But wheresoever they will not receive you, nor hear you, shake off the dust under your feet at your departure, as a protestation against them.

Luke xi : 2. Father, thy name be hallowed; thy reign come; give us each day our daily bread; and forgive us our sins, for even we forgive all who offend us; and lead us not into temptation.

Acts viii : 37. And, as they went along the way, they came to a certain water, and the officer said, behold, water; what hinders my being immersed? And he ordered the chariot to stop.

Second Edition.	*Third Edition.*
I believe that Jesus Christ is the son of God. And he ordered the chariot to stop.	
1 John v: 7. Farther, there are three who bear testimony in heaven: the Father, the Word, and the Holy Spirit; and these three are one. And there are three who bear testimony on earth: the spirit, and the water, and the blood; and these three agree in one.	1 John v : 7. Indeed, there are three who bear testimony; the spirit, and the water, and the blood; and these three agiee in one.

These few texts exhibit but a faint specimen of what you will find upon a close examination of the several editions of his Testament. And, I ask, does it require any comment to set these changes before you more palpably? I think not. Now if Mr. C. shall continue this practice, what resemblance there will be between his first and last edition, supposing some ten or fifteen should be made, who can conjecture? It is likely that if Mr. C. had commenced this work a little sooner, we should have Seceder, Regular Baptist, and Reform Testaments, all now extant; for he was first a Seceder preacher, then joined the Regular Baptists, and at this time, I believe he is what might be called a Reformer! Always—always reforming. So he is not this year what he was last, nor will be next year what he is this, if we are permitted to judge his future course by the past.

But I may be told that Mr. C. in his preface, has informed the reader of those changes, consequently he does not impose upon the reader. Very good, and so he has; but, at the same time, he asserts that he has not altered them so as to change the sense, but in "all cases where changes appear the sense is the same." Now, I ask, is this a fact? Let us look at a few of the passages referred to above, and see if the sense is the same.

Matthew xiv : 33. Thou art assuredly a son of God.—*First Ed.* You are assuredly the son of a God.—*Second Ed.*

The first implies a plurality of sons; the second, a plurality of Gods. Now does it require any argument to prove that the sense, in this alteration, is materially changed?

Again, in Matthew vii : 22. In which, "in thy name expelled demons," is left out. I ask if this omission does not change the sense so as to leave us ignorant of what kind of miracles were wrought by the unworthy disciples? The changes and omissions in the Lord's prayer, as given by Mr. C. in both Matthew and Luke, I think change the sense materially; and it is only necessary to call the attention of the reader to those passages, and he can decide for himself.

Please refer to the passage in Acts viii : 37, as it stands in the column above, and see if you think the omission there changes the sense. If I were to ask, was there any condition upon which Philip proposed to baptize the Eunuch, where would you find an answer in Mr. C's. stereotyped edition? If you answer at all, you must say there is none, for this edition gives no account of any. Does it look like good sense to have the officer ask a solemn question and Philip, his instructer, give him no answer? I ask, would Mr. C. do as he has represented Philip to have done—baptize a man without requiring

of him faith in Jesus Christ? It is likely we may find a reason for this omission, in the circumstance of Mr. C's. notion of faith.

He defines faith to be, a simple assent of the mind to any truth; or a persuasion that the sacred historian makes a true record of facts. Therefore, when believing with all the heart, is required, Mr. C. wishes to be excused; consequently, such faith is ejected from his version. Surely we need not extend our remarks on this passage any farther.

Once more, the passage which has been cited. 1 John v : 7. Where the "three who bear testimony in heaven, the Father, the Word, and the Holy Spirit, and these three are one," is left out, I think does, surely, change the sense, and also the doctrine of the passage. What is the doctrine in the second edition? It is this: That the Father, Son, and Holy Spirit, do bear testimony in heaven, and that these three are one. Thus the doctrine of the trinity is brought to light, and strongly affirmed by the apostle.

But the third edition Mr. C. makes to speak no such thing; for in this edition, it is stricken out, and the testimony alone of spirit, water, and blood, is permitted to stand alone in the court of inquiry. Mr. C. has so cross-examined the threefold witness, as finally to prove his testimony spurious, consequently he is ejected. This matter will appear in its proper light, when you consider Mr. C. had denied the doctrine of the trinity, and said it was not in the Bible. Now this is one of the obscure doctrines of the Protestants, which he has avowed that he will shun in his translation; or what is the same thing, he says he will shun the obscurities of the Protestants, if it be possible. So if he believes, as he has avowed, that the doctrine of the trinity is not in the Bible, then he must believe it to be an obscure doctrine, and must therefore shun it in order to be true to his promise; and I know of no better way to shun it than to eject it from the version. This he has done, and thus his promise is fulfilled. Now I ask, how can the sense of the passage be retained when the larger part is left out, and in many instances whole sentences are ejected?

Before I close my remarks on this point, I will give the reader one passage more, found in John iii : 8. The wind blows where it pleases, and you hear the sound thereof, but know not whence it comes, or whither it goes; so it is with every one who is born of the spirit.—*Second Edition.*

The spirit breathes where he pleases, and you hear the report of him, but know not whence he comes, or whither he goes; so is every one who is born of the spirit.—*Third Edition.*

Now I ask, once for all, does Mr. C. retain the sense in this passage? I am confident that no one in his right mind, can think so. The second edition represents the blowing of the wind as illustrative of the operation of the spirit on the soul of man. As the blowing of the wind was felt and heard, we could know certainly; but as for the manner of this fact, whence it comes and whither it goes, no one can tell. So is the birth of the spirit. We know the fact that we are born of the spirit, but how this birth or change is effected, we cannot tell. But the third edition represents the spirit as breathing, and our hearing a report of him, and know not whence he is, &c. So is every one that is born of the spirit. According to my apprehension, this is perfect nonsense.

Now, gentle reader, if you can make good sense of it, you have the advantage over me. And if, after these instances given above, you

can say Mr. C. has retained the sense of those passages thus altered and ejected, I must confess that I need other optics than these through which I am now looking. They are a little dim by use, but I cannot think that would make a difference so great.

Again. I might be told that Mr. C. does not profess to translate the word, but simply to compile the work; and that this work is compiled from Messrs. Campbell, Macknight, and Doddridge, of the Church of Scotland. All this, I know, Mr. C. professes. But what does all that avail? Does not Mr. C. make many emendations? This he profesess in the title page of his third edition. Now who can tell the number of these emendations, and to what extent they go, in giving the meaning, as he calls it? But we are told that these emendations of his are placed in *italics*, so that the reader may know them. But I should like to know if Mr. C. does not go beyond what he professes. That is, he professes to compile from Messrs. Macknight, Doddridge and Campbell, but does he confine himself to those authors? No, far from it. He begins with them, but where will he end, is the question. Hear him in his preface to the third edition:

"Six years have transpired since we published the first edition of this work. During this period we have been receiving criticisms, suggestions, and queries relative to farther improvements in the version, and in the mode of exhibiting it. We also solicited and obtained from some learned and pious men, their assistance in perfecting this translation. To all criticisms and suggestions, from all quarters, both from friends and foes of new versions, we have, according to our opportunities, paid a diligent attention; and have very carefully examined, compared, and revised the whole version."

From this you perceive since the first edition was published, he has been gleaning from all quarters, materials of which to compose the third edition of his work; and that, too, from friends and foes of a new version. I ask, does not Mr. C. represent himself as the judge of such suggestions and criticisms? Thus Messrs. Macknight, Doddridge and Campbell are corrected, revised, and improved, as Mr. C. thinks, by his host of learned and pious men. Now, reader, do you think that Messrs. Macknight, Doddridge and Campbell would know their own works as corrected, revised, improved and stereotyped, by this learned vendor of forthcoming editions of the New Testament scriptures, A. Campbell? Mark, he says the whole work has been revised.

Mr. C. says: "Aware of the prejudice and scrupulosity on the subject of any new version, we attempted little or nothing on our own responsibility, in the first edition."

But pray where is the "prejudice and scrupulosity" now, that once existed? Why Mr. C. thinks they are now gone, and he hesitates no longer to attempt things on his "own responsibility," but loudly calls on his host of "learned and pious gentlemen" to assist in this matter; intimating, you shall not be hurt—I will be judge of all your "criticisms, queries," &c.

You must know that Mr. C. had been writing and preaching a good while before this time, and it was not a hard matter to obtain suggestions and criticisms from many learned men, whose minds had been cast in the mould which he (Mr. C.) had been so long preparing.

While on the merits of Mr. Campbell's translation, before closing

I would give the reader an extract from Doctor Cleland's strictures, as found copied by Mr. Jamieson, in his Treatise on Baptism:

"Where now is that exactness, uniformity, and beauty, so exultingly ascribed to this new translation, by its author? When he ascribes this translation, exclusively and unreservedly, to 'George Campbell, James Macknight, and Philip Doddridge, *Doctors of the Church of Scotland*,' has he not insidiously hung out false colors, to decoy the ignorant and deceive the unwary? Though he has declared to the contrary, yet its peculiar, distinctive, sectarian mark is most glaringly prominent. 'If (says he) the mere publication of the inspired writings requires, as we believe it does, the publisher to have no sectarian object in view, we are happy in being able to appeal to our whole course of public addresses, and to all that we have written on religious subjects, to show that we have no such object in view.' 'The whole scope, design, and drift of our labors is to see Christians intelligent, united and happy.' Can any candid man read all the volumes of the 'Christian Baptist,' the 'Millenial Harbinger,' and this famous Testament, without having his credulity and charity both severely tried, on hearing such a declaration from the greatest theological pugilist and partizan in all the land? But even should credulity and charity sustain themselves under this first trial, they will hardly survive the next, as follows: 'We have no aversion or umbrage against any one (sect) more than another'—[Presbyterians excepted.] 'We oppose them most who oppose and depart from the simplicity that is in Christ.'—[Not Unitarian allies, but Presbyterians.] 'I do most solemnly declare, that as far as respects my feelings, partialities, reputation, and worldly interest, as a man, I would be a Presbyterian, a Methodist, a Quaker, Universalist, a Socinian, *or any thing else*,' [Pagan, Mahometan, or Atheist,] 'before the sun would set to-morrow, if the Apostolic writings would, [☞] IN MY JUDGMENT, authorize me in so doing.'—Pref. p. 13. Thus snugly retreated and fortified within himself, see what splendid, attractive, fascinating colors he can extend by 'Apostolic' hands, to an admiring world, from behind the impregnable rampart of his own infallible judgment. Candid reader, how much do you think such a fine declaration as this is worth?

"We shall now, as before intimated, pay a little attention to the comparative claims of this new, above the old version, made in the lofty tone of exultation. 'We would only say,' says this sapient reformer, 'that the edification and comfort of a Christian may be greatly promoted by a minute examination of this version, and a diligent comparison of it with the common one.' Having thus established, at least in his own mind, the superiority of his reformed Testament, with great confidence and self-complacency, no doubt, he makes the following declaration: 'That translation will be universally received which has the strongest claims on an intelligent, united, and happy Christian community.' We join issue here, and put this matter to the test. We have men of 'illustrious name'—of gigantic stature, in respect of intellectual character, and in comparison with whom, A. Campbell is as a glow-worm to the meridian splendor of noonday, who testify, most positively, to the superior claims of the common version. We will introduce a few of them, selected from a large number, as a specimen. And we will set in front two of our author's main authorities, on which he pretends to found this new translation.

"1. Dr. George Campbell.—'The agreement of all the transla-

tions, as to the meaning, in every thing of principal consequence, makes their differences, when properly considered, appear as nothing.'

"2. Dr. Doddridge.—'On a diligent comparison of our translation with the original, we find that of the New Testament, and I might add that also of the Old, in the main, faithful and judicious. You know, indeed, that we do not scruple, on some occasions, to animadvert upon it; but you also know, that these remarks affect not the fundamentals of religion, and seldom reach any further than the beauty of a figure, or at most the connection of an argument.'

"3. John Selden.—'The English translation of the Bible is the best translation in the world, and *renders the sense of the original best.*'

"4. Bishop Walton.—'The English translation made by divers learned men at the command of King James, ... may justly contend with any now extant in any other language in Europe.'

"5. Bishop Lowth.—'The vulgar translation of the Bible, is the best standard of our language.'

"6. Dr. Middleton.—'The style of our present version is incomparably superior to any thing which might be expected from the finical and perverted taste of our own age. It is simple, it is harmonious, it is energetic; and, which is of no small importance, use has made it familiar, and time has rendered it sacred.'

"7. Dr. Geddes.—'The highest eulogiums have been made on the translation of James the First, both by our own writers and by foreigners. And indeed, if accuracy, fidelity, and the strictest attention to the letter of the text, be supposed to constitute the qualities of an excellent version, *this of all versions must, in general, be accounted the most excellent.*'

"8. Dr. Whittaker.—'The highest value has always been attached to our translation of the Bible. . . . . *It may be compared with any translation in the world, without fear of inferiority; it has not shrunk from the most rigorous examination, it challenges investigation; and, in spite of numerous attempts to supercede it, has hitherto remained unrivalled in the affections of the country.*' 'Let us not, therefore,' he continues, 'too hastily conclude that they (the translators) have fallen on evil days and evil tongues, because it has occasionally happened that *an individual* [such as Alexander Campbell, for instance,] *as inferior to them in condition as in talents and integrity, is found questioning their motives, or denying their qualifications for the task which they so well performed.*'

"9. Rev. C. Buck.—'The divines employed by King James to translate the Old and New Testaments, have given us a translation which, with very few excentions, can scarcely be improved. These divines were profoundly skilled in the learning as well as in the languages of the East; whilst some of those who have attempted to improve their version, [A. Campbell, for instance,] seem not to have possessed a critical knowledge of the Greek tongue, to have still less of the Hebrew, and to have been absolute strangers to the dialect spoken in Judea in the days of the Saviour, as well as to the manners, customs, and peculiar opinions of the Jewish sects.'

"10. Dr. John Taylor—Author of the excellent Hebrew and English Concordance, and so far as philology is concerned, a first rate witness, says: 'You may rest fully satisfied, that as *our English translation is, in itself, by far the most excellent book in our language, so it is a pure and plentiful fountain of divine knowledge, giving a* TRUE, CLEAR, *and* FULL *account of the divine dispensations, and of the gospel of our salvation: insomuch that whoever studies the Bible, the* EN-

GLISH BIBLE, *is sure of gaining that knowledge and faith, which if duly applied to the heart and conversation*, WILL INFALLIBLY GUIDE HIM TO ETERNAL LIFE.'

"11. Dr. Adam Clarke.—'Those who have compared most of the European translations with the original, have not scrupled to say that the English translation of the Bible, made under the direction of King James the First, is the most accurate and faithful of the whole. Nor is this its only praise: the *translators have seized the very spirit and soul of the original, and expressed this almost every where, with pathos inimitable.* Besides, our translators have not only made a *standard translation*, but they have made their translation the *standard of our language*: the English tongue, in their day, was not equal to such a work—but God enabled them to stand as upon Mount Sinai, and *crane* up their country's language to the dignity of the originals, so that after the lapse of two hundred years, the English Bible is, with very few exceptions, the standard of the purity and excellence of the English tongue. *The original*, from which it was taken, is alone superior to the Bible translated by the authority of King James.'

"12. Rev. T. H. Horne.—'When we consider the *very few* REAL faults, which the most minute and scrupulous inquirer has been able to find in our present translation, ... we cannot but call to mind, with gratitude and admiration, the integrity, wisdom, fidelity and learning of the venerable translators, of whose pious labors we are now reaping the benefit; who, while their veneration for the sacred scriptures induced them to be as literal as they could, to avoid obscenity, have been extremely happy in the simplicity and dignity of their expressions, and who, by their adherence to the Hebrew idiom, have at once enriched and adorned our language. And instead of being *impatient* for a revision of the present text, we shall (to adopt the energetic expression of Mr. Todd) "take up THE BOOK, which from our infancy we have known and loved, with increased delight; and resolve not hastily to violate, in regard to itself, the rule which it records,—FORSAKE NOT AN OLD FRIEND, FOR THE NEW IS NOT COMPARABLE TO HIM." For a full account of our common English version, and for further reference to the most of the foregoing extracts, the reader is referred to "Horne's Introduction," vol. 2, pp. 247—258.'

"And now judge ye all, who can impartially weigh this subject, and say which translation, having the strongest claims on an intelligent Christian community, is entitled to universal acceptance? Our '*old friend*,' the common version, or '*the new*,' with its *pretended* tripaternity from Doctors Campbell, Macknight, and Doddridge, with '*emendations*,' and attempts '*to modernize the style*,' and the like disingenuous, unlicensed privileges, by Alexander Campbell? Was there any *immediate* or *pressing* necessity for such an attempt to palm upon the community a work of this character—a work specious and imposing in its pretensions, hypocritical and sectarian in its features, and an enormous tax on the public, established by 'copy right secured,' to favor the 'worldly interest' of the author; and in no respects equal, much less superior, to the common version, made familiar by use and rendered sacred by time; and so much better calculated to edify and comfort the humble and candid Christian, who, upon this brief review, will more than ever adhere to the rule which it records,—'forsake not an old friend, for *the new is not comparable to him!*'"

I have been longer on this chapter than I contemplated in the out-

set, and will now draw to a close by appealing to the reader's calm judgment on the subject. Can you think, friendly reader, that the Protestant world can be safe in trusting Mr. C. to translate the Bible for them? With all the light you now have, I ask, ought we to admit Mr. C's. version of the New Testament as authority in the discussion of the subject contemplated in this treatise? Or can we be safe in allowing them a place in any religious controversy whatever?

Mr. C. professes to have no design in this translation but to benefit the world by a "more correct reading" of the holy book. It is not to his design that I call your attention in these remarks, but to his words and works. You may read them, and draw your own inferences as to his design. I know you may form a very correct idea of a man's design, by seeing his acts and hearing him speak. This is the best way of discovering a man's design; and, judging after this manner, the Bible will bear you out, for Christ says, ye shall judge a tree by its fruits. And in doing this, you will hardly pronounce a *thorn bush* to be a fig-tree.

What impression Mr. C's. version and other writings on religious subjects, may have made on your mind, I am not able to say; but for my own part, having read his Testament, subjected to all the changes which I have discovered, as well as his other works, I am irresistibly led to the conclusion, that infidelity has had but few successors to Voltaire, Hume, and Paine, who have done more than Mr. C. to confirm the skeptic and lead the youth, as well as the aged, in the path which leads to error and eternal death. Infidelity appears under no mask of religious pretensions, and therefore her uncomely form has struck many with terror and alarm, so they follow not her dictates. But error, clothed with the sheep-skin of virtue and religion, has inclined many to mistake the wolf for the sheep, so have they followed in her walk, down to eternal death. Therefore I am compelled to say that this treatise must be tried, and judged of, by the old version, as published by King James. This is good authority, and by it I intend to present the subject of baptism to your careful attention.

CHAPTER II.

John's Baptism.

The baptism as administered by John, has long been a matter of controversy between Pedo-baptists and Baptists; the former contending that John's baptism and the Christian baptism, are two separate and distinct institutions; the latter avowing them both to be but one and the same thing—therefore they look upon John as their great founder, being the first who proclaimed, behold the Lamb of God, who taketh away the sin of the world—daily practising an institution which pointed to his burial and resurrection as future, inasmuch as they contend that baptism was designed to represent the burial and

resurrection of Christ. Now if this be a fact, then we think that John's baptism should have ended with the burial and resurrection of Christ; for if its design was accomplished in that event, surely we have no longer use for the figure when we have the thing prefigured; the sign should be laid aside when we have the thing signified. Of course John's baptism must be different from that NOW obligatory on all Christians.

Many arguments might be brought to bear on this point, but as I find all the important items made ready to my hand in Mr. Jameison's Treatise on Baptism, I will give his remarks on this point:

"The first baptism noticed in the New Testament, is that of John. Between this and the Christian baptism, Pedo-baptists consider there is a very plain distinction. Baptists regard them as one and the same institute of Heaven. On the decision of this point, one important branch of the controversy turns. We therefore proceed to show, that John's dispensation, his baptism, and all his services in the church, preceded, and were preparatory for the Christian dispensation. We say John's dispensation, because the period of his ministration had its peculiarities and distinguishing features; partaking, in some degree, of the nature of the Jewish and Christian dispensations, and thus connecting them both in the most beautiful gradation. Nothing could be more unreasonable than to have administered a Christian ordinance before the christian era; and that John's services *preceded the present dispensation*, is very clearly taught in many passages of the Holy Scriptures.

"1. John himself proclaimed the near approach of the elevated and peculiarly glorious services of the church in the present dispensation, in the following language: 'Repent ye, for the kingdom of heaven is *at hand*. For this is He that was spoken of by the Prophet Esaias, saying, The voice of one crying in the wilderness, *Prepare* ye the *way* of the Lord, make his paths straight.' This passage most clearly teaches us that a new dispensation was yet to usher in, and that John's ministry was to *prepare* the way for its reception. The declaration of Malachi, as alluded to by St. Mark, is in perfect unison with the passage just noticed. 'Behold I send my messenger, and he shall *prepare* the way before me.' Mal. iii : 1. Mark i : 2. This corresponds with John's record of himself. 'I am the voice of one crying in the wilderness, make straight the way of the Lord.' 'I said, I am not the Christ, but that I am sent *before him*.' John i : 33. Every reflecting mind must discern from these quotations, that John's ministry was designed to open the minds and prepare the hearts of the people for the new dispensation just about to usher in. And without some such preparation for the transcendent light, and glorious privileges of the gospel day, the whole Jewish church would have been in arms against the astonishing change from Judaism to Christianity.

"2. The *manner* of John's preaching proves most clearly, that he was not a gospel minister according to the present dispensation. He did not preach a crucified, risen, ascended, and interceding Saviour, which is the sum and substance of the gospel of Christ.

"He preached a kingdom *at hand*. He said, 'That he (Christ) might be made manifest to *Israel*, therefore am I come baptizing with water.' John i : 31. 'He that cometh after me will baptize you with the Holy Ghost and with fire.'

"How very different such preaching from that which proclaims a crucified, risen, ascended and interceding Saviour, to the Jews first, and also to the Gentiles.

"3. The *character* and *epithets* given to John the Baptist, most clearly teach us that he never was considered a minister of the *new dispensation*. How strong and expressive are the terms used by Zacharias on this subject. 'And thou, child, shall be called the *prophet* of the Highest, for thou shalt go before the face of the Lord, to *prepare* his ways.' Luke i : 76.

"This beautifully corresponds with a passage in Matthew xi.—Speaking of John, Christ says: 'What went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold I send my messenger *before* thy face, which shall *prepare* thy way *before thee*.' 'Verily I say unto you, among them that are born of women, there hath not arisen a greater than John the Baptist, notwithstanding he that is least in the kingdom of Heaven is greater than he.'

"In these passages we are taught, that John was not only a *prophet* in a prophetic dispensation, but that he was superior to the prophets, inasmuch as no one but himself was distinguished as the messenger—the forerunner of Christ; who would point out the Saviour, and proclaim the near approach of his kingdom. He could, like Moses, look over to the promised land, but was not permitted to enter it. For, most certainly, we are here taught, that there are *privileges* and *prerogatives* in the Christian kingdom, to which John was a stranger; privileges that angels desired to look into; after which, prophets (John as one) 'inquired and searched diligently,—searching what, or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow:' privileges, however, that are well known to, and gloriously realized by, the least in the Christian kingdom, or church; consequently, the least in this dispensation is greater than John. To tell them that the least in future glory would be greater than John, would have been telling just what all know; but to tell them, that the least in the new dispensation would be greater than John, was developing to them a most glorious prospect of an uncommon effusion of the Holy Ghost.

"4. The *geographical line* in which Christ, John the Baptist, and the Disciples labored, is sufficient to testify to us, that the long looked for gospel day had not yet ushered in; instead of the broad commission, 'Go teach all nations'—'Go preach the gospel to every creature'—it was, 'Go *not* into the way of the Gentiles, and into any city of the Samaritans enter ye *not:* But go rather to the lost sheep of the house of Israel.' Mat. x : 5, 6. Yea, Christ himself, personally, was 'A Minister of the *circumcision* for the truth of God, to confirm the promises made unto the fathers.' Rom. xv : 8. Therefore he asserts, 'I am not sent but unto the lost sheep of the house of Israel.' Mat. xv : 24. John labored in the wilderness of Judea, and says, 'That he might be made manifest to *Israel*, (the Jews,) therefore am I come baptizing with water.' John i : 31.

"We cannot misconceive the *extent* of the *commission* couched in these terms. No intimation in all the above, that the full glory of the gospel had ushered in.

"5. The *epithets* given the baptism administered by John, are to the same point. It is called *John's baptism*. It is also called the *baptism* of *repentance*.

"6. The re-baptism of many of John's disciples, should forever set this controversy at rest. In Acts xix. we have the following:

'And it came to pass, that while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus: and finding certain disciples, he said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what then were ye baptized? And they said, unto *John's baptism.* Then said Paul, John verily baptized with the *baptism* of *repentance*, saying unto the people that they should believe on him which should come *after him*, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus.' Most assuredly, this passage teaches a *distinction* of baptisms; and that those who were baptized unto *John's baptism*, should be again baptized with the *Christian* baptism, in the name and by the authority of Christ; with reference to the gift of the Holy Ghost, whose purifying influence on the heart, is most significantly represented by water poured upon the body. Christian baptism is to be administered but *once* to the same person; but these disciples were baptized *twice;* once they were baptized unto repentance, and the other was a *Christian* baptism.

"In Acts xviii. the inspired writer, speaking of Apollos, says: 'This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing *only the baptism of John.*' (Does not this intimate there was another baptism necessary to be known?) 'And he began to speak boldly in the synagogue: whom, when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of the Lord more perfectly.' May we not justly infer, that those pious persons taught him the difference between *John's* and the *Christian baptism*, and that he was baptized accordingly?

"7. It is presumable that no man will attempt to prove from the scriptures, that John baptized in the *name of the Trinity;* and this, every man acquainted with the gospel, knows full well, is essential to the *Christian baptism.* This is forever settled by our Lord himself, in the following words of the great gospel charter: 'Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'

"John's disciples said: 'We have not so much as heard whether there be any Holy Ghost;' consequently, they had not been baptized in the name of the Holy Ghost. If he used any ceremony whatever, it is presumable it was this: 'I baptize you unto repentance.'

"8. In he very nature of things, the Christian dispensation could not have commenced, until the rights of the old dispensation were abolished by the sacrifice of the Son of God.

"The passover was continued until Christ instituted the Lord's supper. The Temple worship was hallowed until its vail was rent asunder; its precepts were obligatory until he entered into the sanctuary by his own blood—Its Sabbaths demanded observance until He rose from the dead on the first day of the week. Then it was, that the legal or Jewish dispensation gave place to a brighter and more glorious dispensation, called 'The Kingdom of God.'

"9. Finally, if we must go to Jordan, or Enon, to find the origin of the Baptist Church, we find it in the *Jewish*, and not in the *Christian dispensation*—its rites must therefore be *Jewish*, and not *Christian.*

"From what has been said, we are safely brought to the following conclusions:

"1. That John's ministry ceased before the christian era.

"2. That his baptism and ministrations were preparatory for the Christian dispensation, and made no part of it.

"3. That the Apostles, from the time they received their grand commission to disciple the nations, baptizing them in the name of the Trinity, considered it their duty to baptize the disciples of John, as well as others; and this obligation John's disciples acknowledged, when they submitted to baptism at the hands of the Apostles.

"4. That, therefore, *Christian* baptism was never instituted until Christ met his disciples in the mountain of Galilee, after his resurrection, and commanded them to 'Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'

"5. That neither Jesus Christ, nor any other, could have received Christian baptism in John's day.

"6. That John most assuredly lived and died a member of the Jewish church, having never administered any of the ordinances of the new dispensation.

"Let the foregoing arguments be weighed, and we hope this part of the controversy is decided."

CHAPTER III.

Baptism as Administered to Christ.

The baptism of Christ by John, has been a matter of great solicitude with many, and our Baptist friends seem to think that it is in this circumstance that we are to look, for one of the most important examples which Christ has ever left on record; which example was intended for all Christians to follow—therefore we are frequently told to read the third chapter of St. Matthew, and there learn our duty. This chapter has been the means of making as many proselytes to the Baptist Church, as any other part of the New Testament, for young converts are generally referred to this chapter as a guide to teach them what to do; but for my own part, I can see no good reason why any man should attempt to follow Christ in his baptism, when in fact it is as impossible for him to do so as it would be for him to fulfil any other ordinance or righteousness which Christ alone was competent to fulfil. As this matter is fully and fairly set forth by Mr. Jamieson, from whom we made the above extract on John's baptism, I will favor the reader with his remarks on this subject:

"Were we not to add a single word to what we have said in the preceding chapter, with regard to the baptism administered to Christ, it must appear very evident to the attentive reader, that our Baptist brethren have greatly erred, in zealously contending that he was baptized in the *Christian dispensation, with the Christian baptism, and as an example for Christians to follow.*

"However, as this is a matter of great solicitude with many, we

will show from other important considerations, that the baptism administered to Christ, by John, will not answer to the Christian baptism.

"1. When Christ gave the grand gospel commission, the first authority ever given under Heaven, to administer the Christian baptism, he couched it in terms that cannot be misunderstood, and terms that teach us most unquestionably, that no application of water whatever, can be considered Christian baptism, unless it be done in the name of the 'Father, and of the Son, and of the Holy Ghost.' Consequently, none but such a baptism, can be considered an example for Christians to imitate. Now, I think it presumable, that no man will undertake to say, that Christ was baptized in the name of the Father, in his *own name*, and in the name of the Holy Ghost; therefore, his was neither Christian baptism, nor an example to be followed by Christians. Indeed, he has absolutely prohibited such an imitation, by expressly commanding us to be baptized for a different purpose.

"Does not the reception of baptism in the name of the Trinity, imply—

"1. An acknowledgment of the claims of the Holy Trinity to our services?

"2. A dedication of the subject to the service of the Trinity? And

"3. Does it not say to the world, that we are the disciples of the divine Jesus?

"Now we ask, could Jesus Christ thus acknowledge his own claims to himself, or thus be dedicated to his own service, and become his own disciple?

"4. It is very clear that Christian baptism has respect to the pardon of sin, and gift of the Holy Ghost, in a sense which could not apply to Christ. 'Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we?' Acts x : 47. 'Arise and be baptized, and wash (emblematically) away thy sins.' Acts xxii : 16, 5. If Jesus Christ received baptism merely as an *example*, why did he delay his baptism until thirty years of age? Why not at twelve, twenty, or twenty-five, and thus by example, as well as precept, enforce an early dedication to the service of God?

"6. None will contend that Christ was baptized unto repentance and faith, in a coming Saviour, as was every disciple of John.

"Having shown that the baptism administered to Christ, neither answers to John's nor the Christian baptism, we will now show that his baptism was a necessary consecration to office, as God's High Priest:

"1. He was born a Jew, circumcised, lived and died a member of the Jewish society.

"2. He was God's High Priest. Heb. v.

"3. To this office he was 'called of God, as was Aaron.' Heb. v: 4.

"4. The law under which he was called to this office, acknowledged none as High Priest until they were *thirty* years of age—were *washed*, or *baptized* with water, and anointed with *holy oil*.

"'And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.' Ex. xxix : 4. 'Take Aaron and his sons with him, and the garments, and the anointing oil.' 'And Moses brought Aaron and his sons and washed them with water.' 'And he poured of the anointing oil upon

Aaron's head, and anointed him, to sanctify him.' Lev. viii : 2, 6, 12. 'From thirty years old and upwards,' &c. Num. iv : 3.

"The above legal requisitions are fully answered in the case of Christ's consecration:

"1. Christ was washed or baptized at thirty years of age. 'And Jesus himself (at the time of his baptism) began to be about thirty years of age.' Luke iii : 23.

"2. Immediately after his baptism, he was anointed with the Holy Ghost, who was typically represented by holy oil. 'Thy God hath anointed thee with the holy oil of gladness above thy fellows.' Heb. i : 9. 'That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached, how God anointed Jesus of Nazareth with the Holy Ghost and with power.' Acts 10 : 37, 38.

"3. Christ himself has settled the design of his baptism. On an occasion when he had been exercising his authority,—regulating the service of the temple, and correcting misconduct among its officers—the priests and rulers came to him, and demanded 'By what authority doest thou these things; and who gave thee this authority?' Matt. xxi : 23. They knew that to the tribe of Levi, this service had been divinely committed, and therefore without special authority derived from the head of the church, that no one of another tribe had a right to interfere.

"Christ, therefore, immediately suggested that his authority was indisputable, being 'Called of God (to the priesthood) as was Aaron.' This we have in the following question: 'The baptism of John, whence was it? from Heaven or of men?' As much as to say, was John a priest of the Aaronic order? had he a right to inaugurate into the priest's office? If so, did not my baptism by him, confer on me divine authority? This reply seems to have settled the opposition, being so understood.

"4. When we consider that our Lord was circumcised—kept the passover—the feast of tabernacles—the Jewish Sabbath, &c. all in obedience to the righteousness of the law, we need not wonder that, when he was about to take the office to which he was 'Called, as was Aaron,' he should have demanded a legal consecration to that office, at the hands of John, 'to fulfil all righteousness.' Before we close, we will notice two objections to our arguments, which seem to be relied on by the opposition.

"1. 'Priests were washed before the door of the tabernacle, and not at Jordan.' Let it be observed, that the Jewish ceremonials were about to pass away, and that Jesus Christ was not the priest of the Jews only, but of the whole earth. Consequently, his inauguration should have taken place in view of the wide world, with only the broad canopy of Heaven for a covering.

"2. The second objection frequently urged is: 'Christ was not a priest until after he ascended to Heaven.' So says Alexander Campbell. Are we then to understand, that to be a "priest after the order of Melchisedec,' is to be made priest in eternity? And 'to be called (to office) as was Aaron,' is to be 'called' after death? St. Paul says: 'For every high priest taken from among men is ordained for men in things pertaining to God, that he MAY OFFER both gifts and sacrifices for sins.' Agreeably to this, a priest is 'ordained' that he *may offer* both gifts and sacrifices for sins; and not 'ordained' *after* he has offered his 'gifts and sacrifices.' Heb. v : 1. It was absolutely ne-

cessary Christ should be made our great High Priest, in order to offer the great sacrifice upon the cross, for the sins of our race.

"This is the doctrine of St. Paul. Heb. vii : 26, 27. 'For such an high priest became us, who is holy, harmless, undefiled, separated from sinners, and made higher than the Heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, (possessing the full prerogative of high priest,) when he offered up himself.' Here it appears that Christ was not such a priest as needed to offer a *daily* sacrifice, but he was such a priest as needed to offer 'once,' which he did 'when he offered up himself.' Does not this teach us that he was priest *before* he offered himself upon the cross, and was 'ordained' in view of this great offering?

"He was not ordained priest to a daily sacrifice, according to the law, because such a priesthood was already established, but to 'offer up himself' for sin, and remain our great high priest forever. Hence it is said, 'For if he were on earth, he should not be a priest, seeing there are priests that offer gifts according to the law.' Heb. viii : 4. This shows that it would have been inconsistent with his priesthood, to have remained on earth, seeing he was ordained priest *to offer up himself* as the great sacrifice typically represented in all former dispensations. The same is clearly taught in Heb. ix : 24—28. Also, v : 4—14.

"9. It now only remains for us to show the *mode* in which the priests were baptized, or washed, in order to determine the mode in which Christ was baptized. This is strikingly exhibited in Num. viii : 6, 7. 'Take the Levites from among the children of Israel, and cleanse them. And thus shalt thou do unto them, to cleanse them: *sprinkle* water of purifying upon them,' &c. Also in Ex. xxix : 4. 'And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them *with water*.' This corresponds with the language of John: 'I baptize you *with* (instead of under) water.' Although they were at, or in Jordan, the act of baptism was WITH and not *under;* Christ may have washed his feet and hands in Jordan, in obedience to the command in Ex. xxx : 19; yet, in the consecration to office, by the hands of John, he was evidently 'sprinkled.'"

CHAPTER IV.

The Design of Christian Baptism.

The design of John's baptism, and also the baptism administered to Christ, having been noticed in the preceding chapters, we are brought to consider in the next place, Christian baptism.

The Jewish types and shadows having all been fulfilled in Christ, and now about to retire from the church, to give way for institutions

more significant of the glorious privileges and blessings of the Christian dispensation. Thus the law and the prophets were until John—and John with them—being, as he declares, not the true light, but only sent to bear witness of the true light, that lighteth every man; that cometh into the world all retire, having lost their moon and twilight brightness in the increasing glory of the rising sun Christ Jesus.—Christ having conquered death and the grave, and being now about to ascend to his Father, calls his disciples and gives to them their high commission, "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and lo I am with ye always, even unto the end of the world." From this passage it is clear that Christ commissioned the apostles and preachers of the gospel, and them only, to baptize the nations of the earth; and that this baptism was to be administered in the name of the Father, and of the Son, and of the Holy Ghost. Christian baptism is, therefore, an application of water to a proper subject, by a proper administrator, in the name of the Father, and of the Son, and of the Holy Ghost. This we conceive is a full, and a fair definition of the term Christian baptism; and as this ordinance is enjoined on all of the disciples of Christ, it is to them a matter of no small importance to know its signification and use in the church of Christ, and it is to this point that we call the careful attention of the reader.

There are but few subjects in theology, about which men differ more widely, than about this. Some of the leading opinions of others, it may be proper to give, before we give what we conceive to be the proper design of this ordinance.

1. The first to which we invite attention, is that of our Baptist friends. A short quotation from Mr. Jamieson will at once present their views before the reader.

"There is another opinion with regard to the *signification* of baptism, which we think equally inconsistent with the word of God; this is, *that baptism was instituted to represent the death, burial and resurrection of Christ.* Nothing can be more absurd than to suppose that God instituted two rites in the church, as different as baptism and the Lord's supper, to signify the same thing. Every man knows the Lord's supper is a memorial of the death of Christ;—'For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.' 1 Cor. xi : 26. It would be altogether superfluous to have baptism 'shew' the same thing.

"The opinion we here oppose is predicated on Rom. vi : 3, 4, and a parallel passage in Galatians. As these passages are investigated in another part of this book, the reader will there find a development of the absurdity of the sentiment. Immersionists very generally seem to think baptism is nearly every thing that belongs to religion. One says, 'When we are put beneath the wave, it represents the death and burial of Christ; when we are taken up, it represents the resurrection of Christ, in doing which, we have a good conscience.'—Another says, 'Baptism by immersion, represents that abyss of divine justice into which Christ was plunged, in consequence of his undertaking for our sins. It represents likewise, the death of Christ, his burial, and deep humiliation while in the grave; coming out of the water, gives us the semblance of his resurrection, or victory over death and the grave. Baptism signifies those benefits believers obtain in Christ, both present and future. Among the present, the principal is fellowship in the death, burial and resurrection of Christ, and

the consequence of it, viz: the mortification and burying of the old man, and the raising of the new, by the spirit of Christ; even in such a manner, that it can neither stand in judgment to condemn us, nor exercise dominion over our bodies, that we should obey it in the lusts thereof; the former appertain to justification, the latter to sanctification, &c. But further blessings are signified by baptism; for as in baptism we are immersed in, and directly taken out of the water in safety, so it shall be with respect to the afflictions of this life; we shall not be overwhelmed by them, but at last shall be delivered from them and translated into everlasting joys. We may learn from our baptism, that after being buried in water, we directly rise out of it: so in the last day, we shall be raised out of our graves.' Another, to sum up all in few words, says, 'immersion is the gospel in water.' Such is the superstition and nonsense that seems to go hand in hand with immersion; to all which we would just say, 'if the light that is in thee be darkness, how great is that darkness!' "

2. The second opinion to which we invite attention, is that held and taught by A. Campbell. He maintains that water baptism is a saving and regenerating ordinance, by which sin is really washed from the human soul, the only way of access to the blood of Christ and gift of the Holy Ghost, from which the baptized arise as innocent, as clean, and as unspotted as an angel. See debate with Mr. M'Calla, given by Campbell, page 137. To use the language of Mr. Jamieson, "this opinion is the most dangerous, the most mischievous, and fraught with the most ruinous consequences, of any with which we are acquainted. Many, we fear, who adopt it, will rest short of the 'spirit of adoption,' and 'renewing of the Holy Spirit,' without which, into God's kingdom they cannot enter. Every Bible reader knows well, that in the apostolic age, some had 'a form of godliness, but denied the power,' others a 'name to live while they were (spiritually) dead.'

"The sentiment we here oppose, is chiefly predicated upon the following passages: 'Arise and be baptized, and wash away thy sins, calling on the name of the Lord.' Acts xxii: 16. 'Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.' Acts ii: 38. If these passages were to be received in a literal and unqualified sense, there would be some plausibility in the views of our opponents. They might then say with truth, that every baptized person is, (from that fact,) a child of God, washed from sin, and made partaker of the Holy Ghost. But such an interpretation is in opposition to universal experience, common sense, and the word of God. The case of Simon of Samaria is, to all intents and purposes, a refutation of this idea. Inspiration says, he 'believed and was baptized,'—immediately after which, Peter thus addressed him: 'Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God: For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.' If water baptism washes away sin, is the infallible way to the gift of the Holy Ghost, and renders its subjects 'as innocent, as clean, as unspotted as angels,' why was it deficient in this case? Alas, how many thousands who have been baptized are in a similar condition!—'In the gall of bitterness and bond of iniquity,' while they proclaim themselves 'as innocent, as clean, as unspotted as the angels of Heaven.' Equally erro-

neous is the idea, that water baptism is the only way of access to the blood of Christ and gift of the Holy Ghost. How plainly is this contradicted by the language of Peter—'Can any man forbid water that these should not be baptized, which *have received* the Holy Ghost as well as we?' Acts x : 47. Here we have an account of disciples who had access to the blood of Christ, having received the gift of the Holy Ghost, previous to receiving water baptism.

"Our opponents may try to avoid the force of such plain declarations of fact, by a thousand stratagems, which, however, are only calculated to exhibit the weakness of a bad cause. It is certainly needless to offer any other reason why we are not to understand the passages Acts ii : 38, xxii : 16, in an unqualified sense.

"A man may with equal propriety, contend for the literal meaning of 'this is my body,' 'this is my blood.' Mat. xxvi : 26. 'Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you.' John vi : 62. Although the bread and wine are called the 'body' and 'blood' of Christ, none but a Romanist will contend for a a literal interpretation; all contended for, in all the Protestant world, is, that the bread and wine emblematically represent the body and blood of Christ. Why not submit to a similar interpretation of the language of Ananias?—'Arise and be baptized, and wash away thy sins.' To take this text in a literal and unqualified sense, is to ascribe to water baptism EFFECTS which can only be produced by the thing it *represents*, namely, the baptism of the Spirit.

"Again: Peter said, 'Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.' It is asserted that every baptized person is, from that fact, fitted for Heaven. Suppose we were to make a similar unqualified use of the following—'Ask, and it shall be given you; seek, and ye shall find'—'Whosoever shall call on the name of the Lord shall be saved'—and say, every man who ever asked or sought a preparation for Heaven, obtained it, and all who ever 'called on the name of the Lord' shall infallibly 'be saved;' we would then come in contact with other parts of the book that beautifully qualify and show the true meaning of these passages; such as, 'Ye ask, and receive not, because ye ask amiss.' James. 'For many, I say unto you, will seek to enter in and shall not be able.' Luke xiii : 24. This may suffice, as this subject will be taken up in another part of this book."

Having stated, in short, what the Baptist Church believes on this point, and also what the opinion of Mr. C. is, we will, in the next place, give you what the Pedo-baptists teach. They teach that water baptism is designed to represent the baptism of the Holy Ghost; therefore it is called the sign of regeneration, or the new birth. And as such it is used—first, as an initiatory rite—second, as a means of grace —and third, as a pledge or seal of the faithfulness of God to his promises. That this teaching is in close unison with the word of God, the following extract, I think, will abundantly prove:

"That water baptism is significant of spiritual baptism, we will make evident from several important considerations.

"1. The application of water to the body, and that of the spirit to the soul, are both called by the same name, 'baptism.' The one is outward, the other inward—one visible, the other invisible. From that which is visible, the attention is directed to that which is invisible.

"2. The application of water, and that of the spirit, are both called 'seals.' 'Who hath also sealed us, and given the earnest of the Spirit in our hearts.' 2 Cor. i : 22. 'And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.' Eph. iv : 30. 'Saying, hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in the foreheads.' Rev. vii : 3.

"Dr. Benson and Bishop Newton teach 'that this expression *sealing in the forehead*, is used in allusion to the ancient custom of marking servants on their foreheads, to distinguish what they were, and to whom they belonged; and that, as among Christians, baptism was considered as the *seal* of the covenant between God and believers, so the sealing here spoken of, signifies the admitting them into the visible church of Christ by baptism.' (Benson's Com.) According to Dr. Watts, 'water seals the blessing now, that once was sealed with blood.'

"3. Water baptism is expressly used to represent the cleansing influence realized by the baptism of the Holy Ghost. 'Arise and be baptized, and wash away thy sins, calling on the name of the Lord.' Acts xxii : 16. That water baptism does not actually wash away sin, but only symbolically represents the washing away of sin, is demonstrable from the following: 'The blood of Jesus Christ cleanseth us from all sin.' 1 John i : 7. 'How much more shall the blood of Christ purge your conscience from dead works to serve the living God?' Heb. ix : 14. 'Unto him that loved us, and washed us from our sins in his own blood.' Rev. i : 5. So it seems we are 'cleansed,' 'purged,' and 'washed' from 'all sin,' by the 'blood of Christ,' and from none by water. But the question is, when does this take place? Unquestionably, when we are made God's 'elect children through sanctification of the Spirit (not water) unto obedience and sprinkling of the blood of Jesus Christ.' 1 Peter i : 2. So in Titus v : 5—'Saved by the washing of regeneration, (not water) and renewing of the Holy Ghost, which he shed on us (not plunged us into) abundantly, through Jesus Christ our Lord.' 'For by one SPIRIT (not water) are we all baptized into one body, whether we be Jews or Gentiles,' &c. 1 Cor. xii : 13. Then, and not till then, are our sins washed away by the 'blood of Christ' 'through the eternal Spirit.' Hence it is said, 'Unto HIM (not unto water) that loved us and washed us from our sins in his OWN BLOOD,' (not in water.)

"Many baptized with water, are still in their sins, (like Simon Magus,) as must be acknowledged by every man. But when baptized by the Spirit, our sins are actually washed away in every case, as none can deny. This, then, is the thing to be represented by water baptism: 'Arise, be baptized, and wash (not actually but symbolically) away thy sins.'

"4. 'Can any man forbid water that these should not be baptized, who have received the Holy Ghost as well as we?' Acts x : 47. Upon their having 'received the Holy Ghost,' Peter predicates the plea for water baptism. Because they had the thing signified, none should 'forbid' the sign. When this important event transpired, Peter said, 'Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost.' Acts xi : 16. The Apostle not only connects the two things together by the same name, and in the same verse, but also in a way to show clearly that *one represents the other*.

"5. Water baptism is used as an *initiatory rite*. 'Go disciple all

nations, baptizing them;' that is, introduce them as scholars into my school by baptism, that you may teach them all that is contained in the science of salvation.

"This fact goes to strengthen the idea, that water baptism is the sign or symbol of spiritual baptism.

"Water baptism unites us to the visible church as professors of Christianity. Thousands, like Simon Magus, have been initiated into the visible church by baptism, who were still destitute of true Christianity.

"Spiritual baptism makes us members in the highest and most important sense; that is, it constitutes a living, spiritual membership. 'That which is born of the spirit is spirit.'—'To be spiritually minded is life and peace'—'For by one spirit are we all baptized into one body, whether we be Jews or Gentiles'—'If any man have not the spirit of Christ he is none of his'—'The spirit itself beareth witness with our spirit, that we are the children of God.' This is the true state of the case in regard to membership in the most important sense; whilst, concerning such as have been initiated into the visible church merely by water baptism, without the spirit, it is said they are 'carnal'—are still in the 'gall of bitterness and bond of iniquity,' having a name to live while they were (spiritually) dead; and others, it is said, had 'a form of godliness, but denied the power.'

"6. Water baptism is used as a means of grace and pledge of the faithfulness of God, to his promises; ever keeping in view the fact, that it always is significant of spiritual baptism.

"7. There are but two sacraments in the church, namely: Baptism and the Lord's supper. The Lord's supper represents the 'body' and blood of Christ, as the meritorious grounds of salvation from sin. Baptism represents the act or baptism of the divine spirit, which applies the merits of Christ to the washing away of sin. One great abuse of the sacrament of the Lord's supper, complained of by the Apostle, was, the Corinthians received it without reference to the thing *signified by it*. 'Not discerning the Lord's body.' 1 Cor. xi : 29. So one great abuse of the sacrament of baptism, is the administration and reception of it, without reference to the thing signified, namely: the baptism of the Spirit.

"8. Several other considerations may throw light on this subject.

"1. The action of water is cleansing, purifying, &c.; so is that of the Spirit.

"2. Water is calculated to refresh and comfort; so is the application of the Spirit.

"3. It quenches thirst; so does the Spirit.

"4. We are sealed with water; so with the Spirit.

"5. We are baptized "WITH" (not under or into) "water;" so are we baptized "WITH" (not under or into) the Spirit.

"6. The Spirit is "poured out," the "blood sprinkled"—(pouring and sprinkling are frequently used synonymously)—the water poured or sprinkled. 'And there are three that bear witness in earth, the Spirit and the water, and the blood, and these three agree in one.' (Mode of application.) 1 John v : 8. The reader now has the three leading opinions, in regard to the signification and use of water baptism.

"1. That it represents the death, burial and resurrection of Christ. All of which, so far as is necessary, is represented by the sacred supper.

"2. That it regenerates us, washes away all our sins and renders us as innocent, as clean, as unspotted as an angel.

"3. That it is the visible sign or symbol of the baptism of the Holy Ghost; and as such, is used—

"1. As an initiatory rite.

"2. As a means of grace.

"3. As a pledge or seal of the faithfulness of God to his promises."

The question now before the reader, is this: Which of the opinions above stated, is most in accordance with the word of God? The importance of the subject calls on you for a decision; and, with my present feelings, I cannot dismiss this part of the subject without urging you to a decision. And to this end, I beg your indulgence while I take the liberty of examining into these opinions more closely.

As the opinions of our Baptist friends will be noticed in our remarks on the mode of baptism, I will defer farther remarks on that point, until that part of our subject is approached. The opinion we now wish to examine, is this: That baptism is a saving, regenerating ordinance, by which sin is really washed from the human soul, the only way of access to the blood of Christ, and the gift of the Holy Ghost, from which the baptized "arise as innocent, as clean, and as unspotted as an angel." Lest some might think that I misrepresent Mr. C. in this statement, I will give a few quotations from his own pen. "He (God) appointed baptism to be to every one that believes, the record he has given of his Son, a formal pledge on his part of that believer's personal acquittal or pardon, so significant and so expressive, that when the baptized believer arises out of the water, is born of water, enters the world the second time, he enters it as innocent, as clean, as unspotted as an angel."—*Debate with McCalla*, p. 137. "In, and by the act of immersion, so soon as our bodies are put under the water, at that very instant our former, or old sins, are all washed away: provided only, that we are true believers."—*Christian Baptist*, vol. v, p. 100. "It is quite sufficient to show that the forgiveness of sins and Christian immersion were, in the first proclamation by the holy apostles, inseparably connected together."—*Christian Baptist*, vol. v, p. 160. "For obtaining this (the holy spirit in the pardon of sin and purification of the heart) there must be some appointed way; and that means or way is immersion."—*Christian Baptist*, vol. v, p. 223. "The actual enjoyment of forgiveness, acceptance, adoption, and gift of the Holy Spirit, are, by a gracious necessity, made consequent on a believing immersion."—*Christian Baptist*, vol. v, p. 269. "Remission of sins cannot in this life be received and enjoyed previous to immersion."—*Millenial Harbinger—extra*—p. 34. "Immersion alone, was that act of turning to God."—*Millenial Harbinger—extra*—p. 35. "Do you believe that Jesus is the Messiah, that he died for our sins, that he was buried, that he rose again, that he ascended up on high, that he has commanded reformation and forgiveness of sins, to be proclaimed in his name among all nations—I say, do you believe these sacred historic facts? If you do believe them, or are assured of their truth, you have historic faith—you have the faith which Paul and the apostles had and proclaimed. Paul was no more than assured these facts were true; and if you are assured they are true, you have the same faith—arise and be immersed like Paul, and withhold not obedience, and your historic faith and obedience will stand the test of heaven. You will receive the Holy Spirit, too, for it is promised by Him that cannot lie, through this faith. Schoolmen may ridicule your

faith, but there is no other."—*Christian Baptist*, p. 186. "No man has any proof that he is pardoned until he is baptized—and if men are conscious that their sins are forgiven, and that they are pardoned before they are immersed, I advise them not to go into the water, for they have no need of it."—*Christian Baptist*, p. 188. "One reason why we would arrest the attention of the reader to the substitution of the terms convert and conversion, for immerse and immersion, in the apostolic discourses, and in the sacred writings, is not so much for the purpose of proving that the remission of sins, or a change of state, is necessarily connected with that act of faith called Christian immersion, as it is to fix the minds of the biblical students upon a very important fact, viz: that immersion is the converting act."—*Millenial Harbinger—extra*—p. 16. These extracts are but a few out of many, for his works abound with expressions of this kind, and it is only necessary to quote a few that the reader may judge whether or not we do justice to Mr. C.

From the above extracts we think that the following positions are clearly deducible:

1. That under the gospel dispensation, the pardon of sin cannot be received previous to immersion.
2. That immersion is the only way or means of pardon.
3. That immersion is the only way or means of obtaining the gift of the Holy Ghost.
4. That the faith which Paul and the apostles had and preached, and that which will stand the test of heaven, is nothing more than historic faith, or an assurance that Christ is the Messiah, that he died for our sins, that he arose again, and ascended up on high, and commanded reformation and remission of sins through his name, to be preached to all nations.
5. That whosoever believes historically, that Jesus is Messiah, &c. and is immersed, is infallibly and absolutely saved, regenerated, born of God, and made as clean, as innocent, as unspotted as an angel.
6. That all those who are not immersed, whatever may be their faith, repentance, prayer, or love for God, are in an unpardoned, unjustified, unreconciled, unsanctified, unsaved, and lost state. That these positions are the legitimate deductions from the above extracts, we think no unprejudiced man will doubt; we will therefore undertake to examine into the truth of them, and hear what the Lord and his apostles have to say in reference to them.

The texts of scripture generally relied upon in proof of these positions, are such as the following: "Repent and be baptized every one of you, in the name of the Lord Jesus, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts ii : 38. "Arise, and be baptized, and wash away thy sins, calling upon the name of the Lord." Acts xxii : 16. "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." John iii : 5. "He that believeth and is baptized, shall be saved." These few texts, I think, are more relied upon than any other in the book of God, to support the above positions; many others, however, are made subservient to the same end for which these are pressed into service, and therefore it may be necessary to notice them as we progress in our remarks. Before I enter upon an exposition of these texts and the positions they are supposed to sustain, I will make a few general ob-

servations, by way of presenting before the reader what I conceive to be Mr. C's. first and great error upon this point.

Ever since God has had a church or people on earth, there have been, and now are, what may be properly called, a form and a power of Godliness; a drawing nigh to God with the lips, and also with the heart; a sacrifice outwardly upon an altar of stone, and a sacrifice of a broken and contrite heart, which the Psalmist says, God will not despise; a circumcision which was outward in the flesh, and a circumcision of the heart by the Spirit; in a word, there are a body and a soul to religion; there is an external or visible part, and there is an internal or invisible part, in the religion of the Bible; whether the subject lived in the Patriarchal, Jewish, or Christian age or dispensation of the church. This fact being admitted, as we presume it will be by all, (Mr. C. and his followers excepted,) then it must follow that Christianity is divisible into two parts, the form and the power, the outward and inward work of religion. That Christianity may be thus divided, is made clear by Paul's caution to Timothy: "Having a form of Godliness, but denying the power thereof; from such turn away." 2 Tim. iii : 5. Paul remarks in another place, that there is such a thing as being a Jew outwardly in the flesh, and yet he is not a Jew unless his heart be circumcised. Rom. ii : 28, 29. "For he is not a Jew which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew which is one inwardly: and circumcision is that of the heart, in the Spirit, and not in the letter; whose praise is not of man but of God." Therefore if we would have a correct view of religion, we must always keep this distinction in our minds, and know that unless we are Christians in heart, our outward acts will avail nothing. In this I think Mr. C. is greatly in error, for the distinction which he makes between the form and the power of religion is scarcely discernible in all his writings; and even where it does seem to appear I think he errs greatly, for the vital or inward part is made to depend upon the outward form for its existence.

Therefore, with Mr. C. faith is a mere assent of the mind to a historic fact, or a simple persuasion that certain historians made a correct record of facts. This you will find in the extracts above, to be saving faith with him, or that which will, in connection with immersion, "stand the test of heaven." Repentance with Mr. C. is merely a reformation of our life or conduct; thus he translates the word, and to this end he argues the point with Protestants. With Mr. C., to be born of God, is to be born of water; so he teaches in all his writings, for he says: When a man is born of water he is born of God; just as when a child is born of its mother it is born of its father. To be regenerated, with Mr. C. is to be immersed; to turn to God, is to be immersed; to know that we are the children of God, is to know that we have been immersed. The witness, or evidence of our pardon, consists in immersion: "No man has any evidence of his pardon until he is immersed." To receive the Holy Spirit we must first be immersed: "For obtaining the Holy Spirit, the means or way, is immersion." To be converted, is to be immersed: "For immersion is the converting act." To be in Christ, is to be immersed: Therefore we are "immersed into Jesus Christ." Even when we are said to receive the Holy Ghost, what is it with Mr. C.? Why it is simply receiving an impression from hearing the scriptures read, or preached, just as we receive the spirit or feelings of a writer by reading his works,

or the feelings of a friend by reading his letter to us. So God's Spirit, which is holy, being in his word, in receiving that word we receive a holy spirit, and this is all the holy spirit that is received. And even this cannot be received before immersion. Thus it seems to appear that Mr. C. makes immersion well nigh every thing in religion. And with him, it seems to be made the power of Godliness; for it may be said of immersion as it was once said of faith, for without it, it is impossible to please God. I have always thought that baptism belonged to the form of Godliness, and therefore it may be properly denominated a work, and consequently an outward bodily act. But Mr. C. thinks immersion far from being an outward bodily act. Hear him: "There is no such thing as outward bodily acts in the Christian institution; and less than in all others, in the act of immersion."—*Millenial Harbinger*, vol. ii. p. 12.

So it appears that immersion is not a bodily act, neither is it an outward act. I wonder if Mr. C. can find another wise head in the land that will join him in this sentiment? I think it likely we may find a reason why Mr. C. holds that this is not a bodily act, by looking into the Epistle of Paul to Timothy, where he says, "bodily exercise (or acts) profiteth little." So if this is admitted to be a bodily act, it cannot profit as much as Mr. C. would have us believe; "it profiteth little." Again. If it be admitted that this is a work, then it must be among the first works to be performed by the seeker of religion, as it is for the remission of sins; and if so, the Lord says to the backsliden Ephesians, "Repent and do the first works." So Mr. C. would have the subject to repeat the ordinance over and over again, as often as he might backslide. This, however, Mr. C. thinks not necessary. Why? Because immersion is not an outward bodily act, or work, therefore it may not be repeated. Reader, now what do you think immersion is? Mr. C. says it is not an external, or bodily act; of course it cannot be an internal, or spiritual act. Therefore it seems to me that it must be an act of nonsense.

That Mr. C. looks upon immersion as well nigh every thing in religion, will farther appear from the following quotation: "Call immersion, then, a new birth, a regeneration, a burial and resurrection, and its meaning is the same; and when so denominated, it must impart that change of state which is imported in putting on Christ, in being pardoned, justified, sanctified, adopted, reconciled, saved."—*Ex. Mil. Har.* p. 42. So Mr. C. thinks that immersion, regeneration, new birth, burial and resurrection, are all synonymous terms, and that they all, individually and collectively, mean putting on Christ, and express a state at once pardoned, justified, sanctified, adopted, reconciled, saved. Now I ask, if immersion does all this for us, what else remains to be done? If all these high and holy privileges are attained unto by this corporeal act, then I think that this act, whether it be called bodily or not, may be called in religion, what panacea implies in medicine, a cure-all.

These few extracts go to show, that Mr. C. makes little or no difference between the form and the power of religion. That this is an error in Mr. C. will appear when when we carefully consider Paul's caution to Timothy: "Having a form of Godliness, but denying the power thereof: from such turn away." This text shows that the form may exist where the power is void, so that a man is not what he ought to be in religion, although he may have the form of Godliness.

While we contend, that the form may exist where the power is

void, we also contend, that where the power is warmly felt in the heart, there you will find the form also, inasmuch as the power will not long live without the form, for the form in religion, is to the power what smoke is to fire—the natural effect which flows from its cause. And just as fire on the hearth will naturally produce smoke in the chimney, so will the power in the soul produce good works in our life. If in this view I am correct, then it must follow that power of religion in the heart, cannot depend upon the form for its existence. For this would make the cause to depend upon the effect, the fountain on the stream, and the fire on the smoke.

But one may be ready to say, if your reasoning be good, then we may have an effect without a cause, for you prove the existence of the form without the power. Very good. I would answer, will not various causes produce the same effect? Death is the effect of hanging men, and will not powder and ball produce the same effect? Some men followed Christ for the instructions which they received, but others for *loaves* and *fishes*. One man may watch the flock of Christ for his sake, but another for the fleece. So you perceive that death may result from various causes, and Christ may have followers and flock-minders from causes equally different. Thus we may have the form of religion and follow Christ, but *loaves and fishes* may be the cause, or main spring of action. So some men preach Christ through envy, and some may manifest great care for the little flock, but the fleece may be the cause of this noble effect.

It is in this that we perceive Mr. C's. great error. 1st. That he makes little or no difference between the form and power of Godliness. 2d. Where this difference does seem to appear in his writings, even then, with him, the power cannot exist without the form; or in other words, we must first possess the form in order to obtain the power. Thus baptism, the form, puts us in possession of the power, which is pardon, peace, love, joy, &c. With him, therefore, the cause is made to be dependant on the effect.

With these remarks, we are prepared to enter upon a discussion of the propositions above, and learn from the word of God what the design of water baptism is. We will begin with the first proposition: That under the gospel dispensation the pardon of sins cannot be received previous to immersion. That this proposition is utterly false, will appear, when we examine, with attention, Acts x : 43, 44. "To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God. Then answered Peter, Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." This text, we conceive fully explodes the above position. The vision which Cornelius saw, so strengthened his faith in God, that he sent for Peter, that he might hear words "whereby he and his might be saved." Peter, in his address to him, remarked: "To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Just at this point of the discourse, I have no doubt that the faith of Cornelius laid hold on Christ with all its power, for

Christ had been declared by the apostle "to be Lord of all," and that it was by him that God had preached peace to the children of Israel. And now that God is no respecter of persons, you Gentiles (Cornelius and family) by believing in him shall receive remission of sins, for so the holy prophets taught; and thus while the words of the promise were yet lingering on the lips of the apostle, "the Holy Ghost fell on all them which heard the word."

If ever there was a man justified by faith it was Cornelius, for he had every thing necessary to stimulate him to strong faith. And here I would ask, did Cornelius receive the remission of sins before he was baptized? Mr. C. would tell us no. I ask, again, for what was he baptized? Peter answers, Because he has "received the Holy Ghost." Now can Mr. C. believe that God would send the Holy Ghost on them while yet in their sins? Mind you, the manner in which they received the Holy Ghost was like the manner in which the apostles received it. Peter says, "as well as we." Peter remarks on another occasion, Acts xv : 9, that he "put no difference between us and them, purifying their hearts by faith." Thus what Peter means by saying, that they received the Holy Ghost as well as we, is, in another place, called "no difference between us and them, purifying their hearts by faith." Peter then being judge, the heart of Cornelius was purified by faith, not by water. With this testimony before us, how can we have any confidence in the presumptuous proposition of Mr. C., as above, that under the gospel dispensation, the remission of sins cannot be received previous to immersion? This text will stand in firm and uncompromising opposition to Mr. C's. patented,* water, soul-regenerating machinery, as long as the word of God is vouchsafed to man. Thus we dispose of the first proposition.

Second proposition: That immersion is the only way or means of pardon. This proposition is equally false as the one just refuted, and the text by which the above was exploded will as effectually prove this to be false. Hear the apostle: "To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." There is, therefore, another way or means of pardon other than immersion; but Mr. C. would say that the remission of sins is obtained through the name of Christ. When a man is immersed, it is in the name of Christ, so it is through his name as it is invoked in baptism, that a man is pardoned. This, I think, is begging the question, and is a vain conceit indeed. Please let Peter tell us what he means by the phrase, "in his name." In his address to the poor cripple, he said: "In the name of Jesus Christ of Nazareth, rise up and walk, and he leaping up, stood, and walked." And to the astonished multitude who wondered at this miracle, he said: "And his name, through faith in his name, hath made this man strong, whom you see." Acts iii : 6. 12 : 16. Thus Peter tells us what he means by the phrase, "in the name of Jesus Christ." We are to understand by this phrase, the person of Christ, his character as Messiah. Therefore, when the prophets "bare witness" to this fact, that the believer (or one who trusts in Christ as God, both able to save and strong to deliver, as having suffered for our sins and risen again for our justification, and is therefore willing to save the sinner from his sins,) shall be saved. This is what we are to understand by believing or trusting in his name. I ask, was not the lame man made

* You must know that Mr. C. has secured a copy right for his Testament.

whole through the name of Christ? The apostle says: "And his name, through faith in his name," &c. Now if the lame are made to walk through the name of Christ, and the sinner is pardoned, or has his sins remitted through the name of Christ, "faith in his name," is it by immersion? If through the name means immersion, then the lame man must have been immersed before he was healed; but this you know was not so; therefore it is clear that, as the lame man was made to walk through faith in the name of Christ without immersion, so may the sinner obtain pardon through the name of Christ, "by faith in his name," without immersion; and if whosoever believeth in him (Christ) does not receive pardon, or remission of sins, then the prophets must have borne false witness. And does Mr. C. believe that the prophets testified falsely? Let us see. If it is "by faith" remission of sins is to be obtained, it cannot be by immersion; if it is by immersion, then it cannot "be by faith;" the apostle says, "by faith," &c. No, no! says Mr. C., it is by immersion; for "remission of sins cannot in this life be received and enjoyed previously to immersion." Thus we see Mr. C. arrays himself against the apostles, and by the act denies their testimony. Whom shall we believe? "Let God be true and every man (who denies his truth) a liar."

Let us, in the next place, hear Paul when at Antioch, in Pisidia. In his address in the Synagogue, Christ and him crucified, was his theme. "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that *believe* are justified from all things from which you could not be justified by the law of Moses." Acts xiii: 38, 39. This text, we think, must put the matter to rest, for here the apostle presents the subject in its clearest light. Is the inquiry started, through what channel do we receive the remission of sins? The apostle answers, "Through this man," (Christ.) Is it asked, upon what condition is this great boon granted to man? The answer is, faith; "they that believe are justified," &c. Do you ask, are all believers justified, or only those which have been immersed? The apostle answers, "By him all who believe are justified from all things." Thus, it appears, Paul is as much opposed to Mr. C's. views as his coadjutor Peter. Paul says: "All who believe" in Christ "are justified from all things." Mr. C. says, No, no! he must first be immersed, otherwise he cannot be pardoned.

Let us hear Paul once more. "But now the righteousness of God is manifest, being witnessed by the law and the prophets. Even the righteousness of God which is by faith of Jesus Christ, which is unto all and upon all them that believe; for there is no difference, for all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God: to declare, I say, at this time, his righteousness; that he might be just and the justifier of him that believeth in Jesus." Rom. iii: 21—26. Here Paul declares both Jew and Gentile to be under sin, and guilty before God. Do you ask, how is a guilty sinner to obtain pardon, or become righteous in the sight of God? The apostle answers you: "The righteousness of God without the law is manifest, being witnessed by the law and the prophets. Even the righteousness which is by faith of Jesus Christ unto all them that believe." Do you ask, is it just to forgive a sinner with-

out his doing works of righteousness to commend him to God?" his answer is: "Whom God hath set forth to be a propitiation through faith in his blood that he might be just and the justifier of him which believeth in Jesus." If, therefore, the Lord does not justify him that "believeth in Jesus," then this apostle is also found to testify falsely, as well as the law and the prophets. The apostle affirms that the law and the prophets are witnesses of the fact that the righteousness of God is "unto all and upon all them that believe, even the righteousness of God which is by faith in Jesus Christ." Will Mr. C. say that the law and the prophets, and also Paul, are false witnesses concerning the great doctrine of man's justification? If justification is by immersion, then is Mr. C. a true witness; but if by faith, then are Paul, the law and the prophets, the true witnesses. I leave the reader to decide whose testimony he will receive.

Paul having presented his arguments in favor of justification by faith, proceeds to give an instance, or case, in order to impress this doctrine more forcibly upon the minds of the Jews. He asks, "What shall we say concerning Abraham our father; was he justified by faith? What saith the scripture? Abraham believed God and it (his faith) was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. iv: 3—5. This text needs no comment. The apostle having established the doctrine of justification, or pardon, by faith, concludes his argument in a most triumphant manner in the fifth chapter of Romans, by showing the glorious effects of this justification. "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ: By whom also we have access into this grace wherein we stand, and rejoice in hope of the glory of God," &c. It would be easy to multiply passages to prove that a man is justified by faith in Jesus Christ; that he is pardoned by believing in Jesus: but these passages are sufficient to prove that Mr. C's. proposition is utterly false, viz: "Remission of sins cannot in this life be received and enjoyed prior to immersion." Again. "The actual enjoyment of forgiveness, acceptance, adoption and the gift of the Holy Spirit is, by a gracious necessity, made consequent upon a believing immersion." I ask, is immersion the only way or means of pardon?

Before Mr. Campbell's propositions can be sustained, the writings of the prophets must be given to the four winds of heaven, and be wafted where they may never be found, and from whence they may never return to reveal the truth of God to the sons of men, and the teachings of Christ and the writings of his holy apostles, must be altered, clipped, amended, stretched, bended and twisted, after the manner of Mr. C's. patented edition of the scriptures; and even then it will require the Harbinger of the Millennial Morn, monthly to lift his voice, and thunder from Bethany, Virginia, to the uttermost parts of the habitable globe, such expressions as the following: "*Immersion* is *regeneration!* Immersion is the *converting* act!" &c. &c.

Third. Having disposed of this second position deducible from Mr. C's. writings, we come now to notice the third, which is as void of truth as the former. It is this: "Immersion is the only way or means of obtaining the gift of the Holy Ghost." See his language above quoted. "The gift of the Holy Spirit is by a gracious necessity made consequent upon a believing immersion." Here I shall

bring Mr. C's. uncompromising opponent once more before the reader. Peter, in Acts x : 47, asks, "Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we?" This text so clearly proves the utter worthlesness of Mr. C's. doctrine, that I am ashamed and afraid for any man who has the hardihood to maintain it; and we would fain leave him to his just fate, the commiseration of every intelligent Christian; for the text most clearly shows that Peter emphatically stated that the Gentile converts received the Holy Ghost before they were baptized.

Fourth. I will now approach the fourth proposition which we have deduced from Mr. C's. writings; this also, will be found rotten to the very core. It is this: "The faith which Paul and the apostles had and preached," and that which "will stand the test of heaven," is nothing more than an "historic faith," or "an assurance" "that Christ is the Messiah, that he died for our sins, that he arose again and ascended up on high," and "commanded reformation and remission of sins through his name to be preached to all nations."

When we refer to the scriptures to learn what faith is, we there find different kinds and degrees of faith described; thus, St. James tells us, that the devils have faith, and yet they are devils still. He speaks of some who had a dead faith, which faith was of no benefit to its possessor; he also speaks of a living faith which exhibited itself by works. Thus we have three kinds of faith. Again. This living faith, possessed by the apostle James, had its degrees; hence the rebuke of the blessed Saviour, "O! ye of little faith." It is said to be strong faith when it is increased; and the Saviour calls it great faith. "O! woman, great is thy faith." Again. "I have not found so great faith, no not in Israel." Matt. viii : 10. From these quotations we learn, man may have faith of different degrees, and of the right kind also; but the question is, will it always save him? If it be little faith, I am persuaded it will not. Peter had faith when he said, "Lord if it be thou, bid me come to thee upon the water." Christ bade him come, and it is probable had he not found the waves boisterous, his faith would have been strong enough to have reached the Saviour; but seeing the tumult of the waters, he began to sink; this shows that the faith of Peter was weak; for Jesus laid hold upon him and said unto him, "Oh, thou of little faith, wherefore didst thou doubt?" In this passage we see that the faith which is strong enough for a smooth sea, will not support the soul when the winds blow and the waters roll, and the ocean of life heaving under the feet, mingles its terrors with the storm that rages furiously around the affrighted mariner.

Again. Christ had commanded his disciples to preach the kingdom of God, and as they went forth, to cast out devils, heal the sick, &c. We learn, in Matthew, chapter xvii, that a case came before the disciples which they could not manage, the case of the lunatic. The disciples having failed to cast out the unclean spirit, the distressed father brought him to Christ; who, when he saw him, said, "O! faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me, and Jesus rebuked the devil, and he departed out of him." When the disciples saw this, they inquired why they could not cast him out. "Jesus said unto them, because of your unbelief." Now can Mr. C. say, the disciples did not believe Jesus to be the Messiah? or that Peter did not believe it was Christ that spoke to him, saying, "Come." Surely not. The

disciples believed in Christ, and so did Peter; but the great difficulty was, they did not have strong faith. In a word, they did not trust wholly in Christ to do the work; there was a disposition to look to self to do, at least, a little; the work cannot be wrought unless I do a little towards its completion; or, as Mr. C. says, by way of "perfecting it."

The truth stands thus: A man must have some degree of faith before he can repent to divine acceptance; therefore it is said, "he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him," and this is what may be called "historic faith." But, before a person can be saved, he must have an increased degree of faith, or strong faith, a believing with the heart, with all the heart; therefore it is said, "With the heart (not with the head) man believeth unto righteousness." And Philip told the Eunuch "If thou believest with all thine heart, thou mayest."* And this was what was wanting in Simon Magus; for Peter told him, "thy heart is not right in the sight of God." Faith is, therefore, a moral, as well as an intellectual principle; we are to assent intellectually to the truth of God's word, and the person and office of Jesus Christ, just as we believe the history of the United States, or the life of Gen. Washington; but we must also embrace Christ with our hearts; yea, with our whole hearts. We may love God with the mind, but this is not sufficient: we must love him with all the heart, with all the soul, with all the mind, and with all the strength. Now as we can love God intellectually, and also with the whole heart, so we may embrace Christ intellectually, and with all the heart. Thus we see there is an intellectual faith and a faith which lays hold upon Christ with all the heart. This faith is called by the sacred writers, *trust in Christ.* Thus St. Matthew declares, "In his name shall the Gentiles trust." Matt. ii: 21. St. Paul, writing to the Ephesians, i: 12, 13, speaks of the Jews, together with himself and the other apostles, whom he says should be "the praise of his glory who first trusted (believed) in Christ. In whom ye (Gentiles) also trusted, (believed,) after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise." From this we are led to conclude that the faith by which we are saved is something more than a mere historic faith, or persuasion that the scriptures are the word of God, and consequently true. There is one thing which must not be forgotten, namely: that faith is the gift of God, and by a fair inference we conclude that faith's increase is of God also. Therefore, when the man brought his son to Christ to be healed he, in answer to questions concerning his faith, cried out, "Lord, I believe; help thou mine unbelief." Mark ix: 24. And when Christ assured his apostles, that offences would come, they unhesitatingly said to him, "Increase our faith." Luke xvii: 5. Faith and faith's increase being the gift of God, all men should follow the example of the apostles, in praying, "Increase our faith;" and every penitent, or seeker of Christ, should earnestly implore this strong, active, living, or justifying faith of the "Father of lights," who alone can confer it.

St. Paul declares: "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God." We now believe the reader has the definition of faith which is given by Christ and his apostles, and in all confidence we ask him, if it conveys or justifies the idea of Mr. Campbell, that faith—saving faith—or that which

* To avoid the force of this passage, Mr. C. has ejected it from this patented edition of his Testament.

will "stand the test of heaven," is nothing more than historic faith, or a persuasion that Christ is the Messiah? As for historic faith, the devils believe, and tremble; and the man who has nothing more than this, must at last be associated with them, and be doomed, while he thus believes, to tremble with them forever and ever. Saving faith is thus defined by the apostle Paul: "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach: That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. x: 6—9. Yea, believe with thy heart, with all thy heart, and then (not before) "thou shalt be saved." Faith, which is called saving faith, may be illustrated as follows:

Suppose a wayfaring man benighted, and wandering alone in a mountainous region, at last, fatigued and faint, despairing of finding his way, he sets himself down to rest—as he believes—at a point of comparative security. But when the day dawns, and the first rays of the sun gild the mountain tops, he starts up and shudders with horror, for he finds that, during the darkness of the past night, he had slept upon an high pinnacle, on either side of which is an awful precipice, while below him there yawns a dismal gulf. Seeing no way of escape, and reduced to the greatest extremity, he cries aloud for help. Presently one appears near him, and apparently standing upon air, with outspread arms, he says to the distressed traveller, "Leap to me, and I will save you." This demands a trial of his faith; his first inquiry is, who art thou? and he is speedily convinced that he is one whom he has greatly injured. The question now arises, will this man save me? is he willing to do so, after all I have done to him? Before he can venture, he must believe the person offering to save, is willing to save. But still another difficulty is started, which must be settled: is he able to save, if I leap to him? This requires an investigation of his character and ability, and when he has learned that many, under similar circumstances, have been delivered by him, he believes he is both able and willing to save him. Yet he halts and asks himself, is he ready to embrace me now? Yea, he is now looking at me, and stands in the attitude of one ready to save. I hear his voice saying, "Now is the accepted time, now is the day of salvation." Then, despairing of all other help, with all his soul he ventures, he leaps, and in an instant finds himself in the arms of "one mighty to save, and strong to deliver." In this manner ventures the weary sinner on Christ. Seeing his situaton by nature and transgression, he cries aloud for help. Then Christ, whom he has injured much and hated in his heart, calls, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He hesitates for awhile, hoping for relief from some other source, till, disappointed from every other quarter, and despairing of every other help, he puts all confidence in Christ, and cries, "Save Lord, or I perish!" And, with the faith of good old Job, he exclaims, "Though he slay me, yet will I trust in him." Pressing through the crowd of difficulties which beset him, like the poor woman spoken of in the gospel, he lays hold upon his garment, and is made in an instant to feel that he is "every whit whole." He is then heard to shout the grateful praises of a new born soul: "Allelujah! the Lord God omnipotent reigneth."

"Glory to God in the highest." "As far as the east is from the west, so far hath he separated my sins from me."

Now candid reader, do you believe there is nothing more than historic faith in all this, where all the heart is required and unwavering trust is demanded? Does all this imply nothing more than believing historically? I awfully fear that this doctrine of historic faith and immersion, as the condition of salvation, will destroy many thousands of souls for which Christ died.

I would ask, is there a man or woman in Christendom, who does not believe the history of Christ? There may be a few Deists; and I am persuaded there are but few. I am honest in saying I always believed Jesus was the Christ, from the time I was eight years old, and so do my neighbors. Believing this, arise and be immersed, says Mr. C., and this faith and immersion, will "stand the test of heaven." I am confident that no man who has ever "tasted of the powers of the world to come," and has been made a "partaker of the Holy Ghost," can believe this doctrine of Mr. C's. O! that God may, by his spirit, undeceive those who are in error on this most important subject!

Fifth. Having given what we conceive to be the scriptural doctrine of faith, and thereby shown the fallacy and danger of Mr. C's. notion, we proceed to discuss the fifth proposition: Whosoever believes historically, that Jesus is the Messiah, &c. and is immersed, is infallibly and absolutely saved, regenerated, born of God, and made as innocent, as clean, and as unspotted as an angel.

Our preceding remarks concerning faith, explode this notion; for if historic faith is not saving faith, then it must follow that it cannot effect what Mr. C. would have us believe it does. But to leave no doubt on the mind of the reader, we refer to a circumstance recorded by Luke, Acts viii: 13. "Then Simon himself believed also: and when he was baptized," &c. Here we learn that Simon actually believed, (historically, no doubt, for we are sure faith of a lower grade he did not possess,) and was baptized. But were his sins forgiven? Centainly not. He was still "in the gall of bitterness, and in the bond of iniquity."—Verse 23. Simon believed, and was baptized, but not pardoned; therefore pardon, and the gift of the Holy Ghost, are not inseparably connected with a "believing baptism." But the question is, why was he still "in the gall of bitterness, and in the bond of iniquity?" Let Peter answer this question, verse 21. "Thy heart is not right in the sight of God." Simon did not "believe with the heart unto righteousness;" he had not the faith that "works by love and purifies the heart," but a mere historic faith, or belief; precisely that description of faith which is taught by Mr. C. as the only gospel faith. The believing, baptized Simon, was still unpardoned, and consequently destitute of the joys consequent upon the new birth. Had Simon lived in this day of *waterism*, he would have been considered "as innocent, as clean, and as unspotted as an angel." But this was not the state of religious standing in the palmy days of religious light, for this baptized believer was commanded to repent, and pray for the forgiveness of his sins, lest God should smite him with a curse. Thus you see, a man may believe historically, and be baptized, and yet be unpardoned and unsaved. From the passage of scripture above quoted and discussed, we draw the following inferences:

1. That the pardon of sins, and the new birth, are not inseparably connected with historic faith and baptism.

2. That all persons who have simply believed historically the re-

cords of God, and have been baptized, and from these facts have been taught that they were the children of God, have been grossly deceived, and are still "in the gall of bitterness, and in the bond of iniquity."

3. That all such ought to repent and pray for forgiveness, as the apostle directed Simon to do.

4. That, as it was possible for Simon to obtain pardon after baptism, and that too, in the use of other means, so it is possible for others, in a similar situation, to obtain pardon. Therefore baptism is not the only "means or way" of pardon.

Mr. C. says: "Baptism is the only medium divinely appointed, through which the efficacy of the blood of Christ is communicated to the conscience. Without knowing and believing this, immersion is as empty as a blasted nut; the shell is there but the kernel is wanting."—*Christian Baptist*, p. 160. If Mr. C. be correct in the above extract, a man may believe the word of God and be immersed, and yet he cannot be saved unless he believes, and knows, that this is the "only medium through which the blood of Christ is communicated to the conscience." For without this, "immersion is as empty as a blasted nut," &c. So that, according to Mr. C., "historic faith" and immersion will not "stand the test of heaven," unless he not only believes, but *knows*, that the blood of Christ cannot be "communicated to the conscience" through any other medium. I wonder what Mr. C. will do with many who have retired from the ranks of the Old Baptists and have enlisted under his banner—or, if you like it better—have become Reformers? I know many who were baptized some twenty years since, who never dreamed, much less believed, or knew, that baptism was administered for the remission of sins, or was the "only medium" through which the blood of Christ could be "communicated to the conscience." Does Mr. C. think that their baptism availed them aught? Surely not; for without this, "immersion is as empty as a blasted nut." But does Mr. C. believe, that they did believe and know this? Then I would ask, what meant their long experiences, in which they related their dreams, their visions, and sometimes the voices which they heard, &c.—and why did they tell every person whom they met, that Christ had pardoned their sins? Now many of these became ministers, and received ordination from the Old Baptists; and even now, they have in their pockets the credentials of their ordination by Elders of the Baptist Church, and these are all the authority by which they administer the ordinances of the church of Christ. They also solemnize the rites of matrimony by authority granted them in consequence of their being in possession of these credentials. Now, I ask, if immersion and faith are "as empty as a blasted nut," without a knowledge of their efficacy, as is taught by Mr. C., if they should not be dipped again? Some of them have thought it essential to their salvation to be re-immersed, and have submitted to a repetition of the act. I know a man well, who was a Baptist minister for some years before he embraced Mr. Campbell's notions, who also baptized many in the Old Baptist faith, and after he joined Mr. C. proclaimed and baptized for several years; but at last the "scales fell from his eyes," and he found it incumbent on him to be immersed again, and actually was re-immersed for the remission of sins by a private member of his charge, thereby invalidating his previous baptism, while, according to Mr. C., he had been preaching and baptizing for many years, in an unpardoned state, and was, consequently, an unconverted sinner.

If it is necessary to believe, and know, that immersion is the only way of pardon before *faith* and baptism will avail any thing, then ought every Baptist who joins Mr. C. be re-immersed; without this, their previous immersion is not worth a "blasted nut;" and Mr. C. himself ought to be dipped again, for he was once a Baptist, and no doubt told a long experience before they received him. From the preceding remarks we see that historic faith and immersion, will not stand "the test of heaven," Mr. C. himself being judge.

Sixth. We now approach our last proposition: That all who are not immersed, whatever be their faith, repentance, prayer, or love for God, are in an unpardoned state. We shall again bring our faithful witness and uncompromising opponent of Mr. C's. to the bar, that he may answer to this proposition, deduced from the writings of Mr. C. *Question.* Who shall receive remission of sins? *Answer,* by Peter. "Whosoever believeth in him (Christ) shall receive remission of sins." Were not the sins of Cornelius pardoned before he was baptized? Surely they were; for, as before remarked, he had received the Holy Ghost previous thereto. Let us hear Christ: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." John iii: 14, 15. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. v: 1. I ask, was the thief on the cross baptized? and what did Jesus say should become of him? From the foregoing quotations we are forced to the conclusion, that a sinner believing in Christ remains no longer in an unpardoned or unjustified state. But hear Paul again: "Be it known unto you therefore men and brethren, that through this man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things." Acts xiii: 38, 39. A man is not lost if he has evangelical faith, Christ being judge of the matter, for whosoever believeth in him shall not perish, but have everlasting life. Much more might be said upon this point, but what has been adduced is sufficient to show that the dogmas of Mr. C. in reference to this subject, are utterly false. That all the pious, in all ages, from Christ down to the present day, who have not been dipped under water are unsaved, and those of them who have died are lost for want of immersion, and damned forever, are conclusions so repulsive to reason and to common sense, and so inconsistent with fair deductions from the word of God, that even Mr. C. when he sees them presented in a plain manner, certainly will be ashamed of them.

Having discussed the propositions deduced from the writings of Mr. C. and shown that they are absurd, and consequently dangerous, we now proceed to comment upon the texts of scripture by which they are supposed to be sustained.

We will begin with the address of Christ to Nicodemus, John iii: 5. "Jesus answered, Verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." With this text standing out in bold relief, Mr. C. feels no hesitancy in denouncing all unimmersed persons as "lost to all Christian life and enjoyment;" or, as expressed in another place, "lost in trespasses and sins."

In order to discover what Christ means in this passage, we must consult the context. It appears from what Nicodemus heard of Christ, his miracles, teachings, &c. that he became concerned upon the subject of religion, and came to Christ to learn of him the nature of that

religion which he taught. Christ informed him of the necessity of a *new birth;* this subject was mysterious to the Jewish ruler, for he replied, "How can a man be born when he is old?" &c. According to the custom of the blessed Lord, he illustrated the subject, and employed a figure familiar to Nicodemus, namely: the application of water to proselytes—and he, being "a master in Israel," could not be ignorant of its design. The ceremony was so often performed upon unclean persons, in order that they might be prepared to come into the congregation and associate with their brethren, (see Num. xix : 19, 20,) that surprise might naturally be expressed at the dulness of his apprehension. Christ teaches Nicodemus that all men are by nature defiled, and that this defilement is a spiritual one; therefore, man to be clean, must be born again, and his defilement being spiritual, his birth must be spiritual; he must be "born of the Spirit." And this birth of the Spirit will cleanse the soul from moral defilement, just as the water applied in the Jewish ceremony purified the unclean person upon whom it was sprinkled from his defilement. The water, therefore, is employed by Christ as a figure to bring to the mind of Nicodemus, in a clear manner, the cleansing nature and efficacy of the Holy Spirit. In order to see more clearly the meaning of this passage, it may be proper to inquire, what our Lord means by the phrase, "kingdom of God." The phrase "kingdom of God," or "heaven," has three significations in scripture. 1st. It signifies the glorious state in which angels dwell and enjoy the glory of the Father's face. Matt. xviii : 10. 2d. The reign of Christ in the believer's heart. Rom. xiv : 17. "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." 3d. It signifies the outward and visible church of Christ. Matt. xxi : 43. "Therefore, I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Now I ask, to which of these significations did the Lord allude in the text in question? Surely not to the kingdom of glory above, for then the thief on the cross had no prospect of getting there; for it is a fair inference to say, he was not baptized with water. Again: This would put the salvation of the servant in the hands of a master, for an unbelieving master might forbid the servant the ordinance of baptism; this will hold good of the wife, and of the child. Many cases occur where water baptism is prohibited by those who have authority. All afflicted persons, also, would be excluded, whose afflictions were of such a nature as to prevent their attending to the ordinance. With the exiled and imprisoned, by circumstances beyond their control, the same difficulty would arise.

These remarks are sufficient to convince us, that Christ did not allude to the first signification of this phrase. To which then did he allude? We answer, to the two last; the kingdom of God in the soul, which requires the birth of the Spirit, and to the outward and visible kingdom, which requires an application of water in holy baptism: for to become a Christian inwardly, a man must be born of the Spirit, and to be one outwardly, he must put on Christ by submitting to be baptized with water.

This presents the kingdom of God to us in its two-fold nature: first, outward and visible; secondly, inward and spiritual. By being baptized with water, and entering the visible kingdom, we assume the form of Godliness, if we keep the ordinances of this kingdom; but to be baptized with the Holy Ghost, puts us in possession of the

power of Godliness, or love, peace and joy in the Holy Ghost; which makes us Christians in deed and in truth, being now in possession both of the form and power of Godliness. Thus we perceive, the kingdom of God is made accessible by a two-fold birth: "of water and of the Spirit." This view of the text presents, without obscurity, the address of Christ, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

From this text we farther learn, the importance and design of water baptism. 1st. To signify the cleansing influence of the Spirit, which is as the blowing of the wind. The fact that the wind blows we know, but the manner of the fact, "whence it cometh and whither it goeth," none can tell. So of the Spirit: the fact that we are "born of the Spirit," and regenerated in our souls, we most assuredly know; but the manner of this fact, how the Spirit of God operates in producing this glorious change, who can explain? 2d. To initiate us into the visible church, and thereby give us access to all the privileges of the same. Now reader, I ask you, if Mr. C. is justifiable in wresting this text from the context, and so perverting the design or meaning of the Saviour, as to make it favor his dogma, that "no man has any proof that he is pardoned until he is baptized." The truth stands thus: A man may enter the visible kingdom, and still know nothing of the reign of Christ in the heart; as did Simon Magus, and as do many in the present day. It is equally true, that a man may enter into the spiritual kingdom of "love, peace, and joy in the Holy Ghost," and still not be in the outward kingdom; as did Cornelius and his family, and as do thousands of happy converts in these "latter times." O! that Mr. C. and his followers, would as zealously insist in their teachings and writings upon the necessity of the spiritual birth, as they now do for the water change, for then they would, at least, be more useful than they now are; they would then seek that the moral image of God might be impressed upon their hearts, which consists in *righteousness* and true *holiness*. From the view of the text presented, we are forced to the conclusion that it affords no support to Mr. C's. destructive doctrine, that without immersion there is no remission of sins. The next text which requires consideration, is that found in Acts ii: 38. "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." This text is universally quoted by Mr. C. and his followers, as the first and last of every sermon; and there is little doubt, but that many well meaning persons have been led to embrace the absurdities of Campbellism because of the confident manner in which this text is quoted by Mr. C. and his adherents, or those who try to imitate him in his specious reasonings. A few plain thoughts will show his error in striving to force this passage into his service.

Let us consider to whom this address was made. It was made to those Jews who had formally renounced Christ as the Messiah, by bringing him before their governor, and crying out *en masse*, "Away with him!" "Crucify him! crucify him! His blood be upon us and our children." These very Jews had not only formally renounced Christ, but had, "with wicked hands, crucified and slain" him. This was charged home upon them by the apostle, in the twenty-third verse, and afterwards he proved, by the mouth of prophecy, that this same Jesus was the "Lord of glory," the promised Messiah, the Shiloh which was to come. These truths caused them to fear and

tremble before the servant of the Lord, and to cry out, "What shall we (wicked Jews, who have crucified the Messiah) do?" The apostle replies, "Repent, and be baptized every one of you, (bloody murderers,) in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." In this address, they were taught to erase formally their names from the articles of formal conspiracy against Christ; this was to be done in a formal manner, by being baptized "in the name of Jesus Christ," for all sins, formally committed, should be formally renounced. This course would have a tendency to humble the proud heart of the Jews; as by it they were instructed: 1st. To confess their guilt before the world, and give evidence of the sincerity of their repentance by being baptized in his name. 2d. To forsake the company of wicked murderers, and unite with the small company of disciples; doing all with an eye single to the glory of God, and with reference to this important point, the remission of their sins. 3d. That, in faithfully using the means, they might expect in its use, pardon, or the "gift of the Holy Ghost." They had in a formal manner put Jesus to death; they are now directed to confess their guilt in like manner, and by submitting to a solemn ordinance, performed in his name, they were formally and publicly to take upon themselves the profession of Christ. Still we are not told God would not have pardoned them without baptism. This was a special case; they asked what they must do. Peter answered, "Repent, and be baptized," &c. But is Mr. C. justifiable in teaching, that there is "no other means or way of pardon," because Peter advised these murderers to this course? Surely not. Had Peter closed his mouth at this point, and spoken no more, then the conclusion drawn by Mr. C. would have been an arbitrary one. This text teaches us what was the duty of these Jews; but surely one will not conclude, that God will tie himself down to this precise method with the Gentile world, who have not been transgressors in the same sense as these murdering Jews. Let us follow Peter a little farther, and hear what he will say to the Gentiles in first announcing the gospel to them. He does not charge them with the murder of Christ; but in relating the story of his life and death, his language is, "him did they (the Jews) crucify and slay." And in reference to the remission of sins, he says: "To him gave all the prophets witness, that through his name whosoever believeth in him shall receive the remission of sins." Acts x : 43. And as he was yet speaking these words the Holy Ghost fell on all them, as it did on the disciples at the beginning. Seeing this display of the saving power of God, he speaks of baptism, (not as necessary to the remission of sins, but because they had been pardoned, and had received the Holy Ghost,) and triumphantly asks, "Who can forbid water that these should not be baptized which have received the Holy Ghost as well as we?" Now it appears to my mind, if we should conclude God did require the Jews to be baptized as a condition of salvation, or upon which their sins would be remitted, that even then we have no cause to preach to the Gentiles the sermon which Peter preached to the murdering Jews, since Peter did not do so himself: but with the sermon of Peter before us, and God's method of saving the Gentiles, we are highly culpable if we declare God will not save the Gentiles upon any other condition than that course pointed out to the Jews.

The plain conclusions to which we are led from our consideration of the above quoted passage, are these: 1st. God did require the

Jews who had rejected Christ, to be baptized in the name of the Lord Jesus, as a means of grace; thereby looking to and figuring the baptism of the Holy Ghost, or the remission of sins, and not as a condition of salvation. 2d. That the Gentiles, who were not guilty of a like sin with the Jews, nor scrupulous to observe ordinances as a means of remission, did receive the remission of sins, and the gift of the Holy Ghost, upon repentance and faith, and subsequently were baptized and initiated into the family or church of God. It is with this view of the subject that the Methodist Episcopal Church has always practised the baptism of penitents, who, though not in a situation precisely similar to that of the Jews, are nevertheless weary of sin, and desirous to flee the wrath to come, and in this great struggle the church throws her arms around them, inviting them to use and enjoy her means of grace. When they are baptized they are still looked upon as penitents, or seekers of religion; and as such are entered upon the church records, being from time to time exhorted, rebuked, comforted, prayed for, and pointed to the "Lamb of God which taketh away the sin of the world," until they are brought to know, by the witness of the Spirit, that God, for Christ's sake, has pardoned all their sins. So also she practises the baptism of believers; those who have obtained pardon through faith in Christ: such a baptism and initiation into the church, as was that of Cornelius and his family. I ask any man, whose mind is not biased by prejudice, if Mr. C. is justified in drawing the conclusion he does from this passage: That as Peter advised the Jews to be baptized as a means of obtaining pardon and the "gift of the Holy Ghost," therefore God will not grant remission of sins to any Gentile before he is baptized? There would be as much truth in saying the Holy Ghost could not be received previous to baptism, as to say the remission of sins could not; both of which dogmas are proved to be utterly false by Peter. Acts x.

Mr. Campbell's error consists in misunderstanding the phrase "remission of sins." In the scriptures we learn there is a formal, or ceremonial remission of sins, and also a real or absolute remission of guilt. This existed under the Jewish economy; for we find ceremonies appointed for the sinner to attend to in order to obtain remission of guilt; but all who attended to these ceremonies did not receive remission, or but few of the Jews would have been guilty before God. As under the Mosaic economy there was a figurative and real remission, so under the gospel there is a nominal or ceremonial remission of sins, as well as an absolute remission of guilt. Therefore when Peter told the Jews to repent and be baptized, for the remission of sins, they understood him as alluding to a ceremonial remission, and those baptized Jews were nominally absolved in the eye of the church; but the actual absolution was a thing more permanent in its character. With these remarks we conclude our comment upon Acts ii : 38.

The next text to which we invite the attention of the reader, is that found in Acts xxii : 16. "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." But few remarks are necessary upon this text, inasmuch as its meaning has been more than anticipated in our remarks upon the second chapter of Acts. In this passage the penitent Paul is commanded to arise and "wash away his sins;" this address conveys the idea of cleansing or absolving the soul from its sins. If we take the passage literally, we must conclude, water has virtue to reach the heart and cleanse it from all its unholy stains; just as water judiciously used,

will cleanse a filthy garment from all its filthiness and uncleanness. This we cannot believe; for, in the sacred scriptures, we are taught, the blood of "Christ cleanseth us from all sin;" if the apostle John wrote the truth, it cannot be by water—and we dare not take the passage literally. We therefore affirm, if sins are washed from the soul of man, the work is performed through the efficacy of the blood of Christ: Mr. C. says, by water, in the act of immersion. We appeal to any man in Christendom to say (if he is not biased by prejudice) which of these statements is correct. Again: Two witnesses appear in court to give testimony upon the same subject; the one deposes, a certain garment was cleansed with water, the other testifies it was cleansed with blood; both could not testify truly. How would you decide the case? You would investigate the character of each; and if upon examination you discovered one to be the Infinite God and the other a poor finite man, you would instantly reject the testimony of that vain being who dared to contradict his Maker, and receive the testimony of the Lord of Hosts. On this point of the discussion we have the testimony of the Father of lights saying, "the blood of Jesus Christ, his Son, cleanseth us from all sin," and the testimony of Mr. Alexander Campbell of Bethany, saying, Immersion in water is the only medium of obtaining the remission of sins. Whom shall we believe? "Let God be true."

The preceding remarks show us, that the text should not be understood literally. Saul of Tarsus was a Jew, and one who had persecuted the Christians unto death: this had been done in a legal, formal manner, for he had authority from the Chief Priests to bring all he found calling upon the name of Jesus, bound to Jerusalem. He having been a formal persecutor of the followers of Christ, is, as were the Jews on the day of Pentecost, commanded to be baptized and wash away his sins, in a legal, formal manner. By this act, he openly confessed Christ and put on the profession of Christ, his baptism being figurative of the baptism of the Holy Ghost. This is the only fair construction of this passage, unless we transcend all reason and conclude, water can cleanse the soul from sin. Whosoever is prepared for this conclusion, is prepared to join with the Papists, and avow that the bread and wine used in the Holy Eucharist is converted into the actual body and blood of Christ, when consecrated by the minister; for Christ declares, "this is my body," "this is my blood," &c. These expressions of our blessed Lord are interpreted by all Protestants to be figurative; that is, the bread which we eat represents the body of Christ, and the wine represents the blood of Christ. So in the text, the sentence "wash away thy sins," means not that water can cleanse the soul from sin, or literally wash away its guilt, but points us to the cleansing efficacy of the blood whereby the Spirit actually "cleanseth us from all sin;" hence we believe Saul was baptized and nominally washed away his sins, but the actual cleansing of the heart was by the blood of Christ Jesus. Therefore Paul tells us in his Epistle to the Hebrews, ix: 13, 14, "If the blood of bulls and of goats and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more the blood of Christ, who through the eternal spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God. The apostle tells us the offerings of bulls, &c. were for the purification "of the flesh," or a nominal purification; but the purging of the conscience

must be by the "sprinkling of the blood of Christ," who offered himself "without spot to God," "through the eternal spirit."

The reader has Paul's own words to show that Mr. C. is greatly in error, when he says the apostle's sins were washed away by water baptism.

Leaving Mr. C. and the apostle to settle the question whether his (the apostle's) sins were washed away by water, or "the precious blood of Christ," I call attention to one other passage, found in the Gospel according to St. Mark, xvi: 15, 16. "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." In this passage the Saviour declares, "he that believeth and is baptized shall be saved." Mr. C. thinks this sufficient authority to justify his uncharitable assertion, that no one can be saved without baptism. The text has an allusion to the final judgement, where each man shall be rewarded according to his deeds. We will therefore suppose this text to be the comprehensive one by which we shall all stand or fall in that day. There comes one before the judge, and the question is asked, Do you believe? He answers, Yes. Are you baptized? Answer. Yes. Stand on my right hand. Another presents himself; he is questioned. Do you believe? Answer. No. Stand on my left hand, for "he that believeth not shall be damned." Another comes forward. Question. Are you a believer? Answer. Yes. Have you been baptized? Answer. No. The question now arises, what shall become of this man? Can you damn him? Certainly not. Why? He is a believer, and the law says, "he that believeth *not*, shall be damned;" and he not being an unbeliever, *cannot* be damned. Can you save him? Mr. C. would say, No! Why? Because he has not been baptized; and the law says, he must be baptized, as well as believe, in order to salvation. This brings us to a stand, for there are but two places to which he can go; heaven or hell must receive him. But let us consult the law a little farther, and see if it is said in any part of the law that he who is not baptized with water shall be damned. We have examined, and such a passage cannot be found. But what is said of the man now before the judgement? He is a believer; of such it is written, "He that believeth on the Son hath everlasting life, and shall not come into condemnation, for he is passed from death unto life." Oh, no! says Mr. C. He has not been baptized, and therefore has not "passed from death unto life." But stop, Mr. C.; I tell you, the good book says, "he that believeth on the Son hath everlasting life," &c. What think you, reader, the judge will do in this case? Can he damn him who hath everlasting life? Certainly not. And although Mr. C., with all the water bigots of Christendom, might whine and cant and swear he ought never to be permitted to enter heaven with those who have had their sins washed away with water, yet this subject standing before the judgement seat, with his robes washed (not in water) but in the rich blood of the Lamb of God, will be invited unto a throne on which he will shout with loud acclamations, "Allelujah to the Lamb that loved me, and washed me in his own blood, and made me a priest and king unto God." That the text in question enjoins baptism, we freely admit; but that it justifies any person in making the presumptuous assertion, that no one can have his sins forgiven without baptism, we never can believe. The text also teaches us the true condition of salvation. It positively declares, "he that believeth not, shall be

damned." Now if unbelief is the great soul-damning sin, then its opposite must be the grace which will obtain the favor of God, and bring salvation; hence we conclude, men are saved by grace, *through faith*, as a condition. We might call attention to other passages, but we deem those already noticed sufficient, they being those which are generally, yea, wholly relied upon, to sustain the dogma we are opposing.

From our consideration of these texts, we are led to the following conclusions:

1st. That the church of Christ, or kingdom of heaven, is two-fold in nature. First, outward and visible. Second, inward and spiritual.

2d. That, in order to enter into the spiritual part, we must be born of, or baptized with the Spirit.

3d. That, in order to enter the outward and visible part of this kingdom, we must be born of, or baptized *with* water. All of which Christ taught Nicodemus.

4th. That there is a nominal or figurative remission of sins, and also a real or absolute remission or pardon of sin. To obtain the former, men must be baptized with water. To obtain the latter, they must be baptized with the Holy Ghost, as Peter taught on the day of Pentecost.

5th. That St. Paul's sins were nominally washed away by baptism, and really washed away by the blood of Christ, through the Holy Spirit, as the apostle himself testifies.

6th. That all penitents are proper subjects for water baptism, as we see recorded in Acts, second chapter.

7th. That all true believers, who have had their sins forgiven and have received the Holy Ghost, are proper subjects for water baptism, as we are taught by the apostle Peter when he baptized Cornelius and family, Acts, tenth chapter.

I now leave it with the reader to judge, whether or not Mr. C's. positions, as above discussed, are sustained by the passages of scripture we have been examining. Can any thing but sectarian bigotry lead a man to affirm, that sins are really and literally washed from the soul of man by water? That no man can be saved from sin here, and saved in heaven hereafter, without water baptism?

Having, as we believe, shown that Mr. Campbell's views concerning the potency of water baptism to cleanse the heart of man from sin, to be utterly false, we proceed to call attention to the subjects of water baptism.

CHAPTER V.

Subjects of Christian Baptism.

1st. That true believers in Christ, who have received remission of sins, and comfort of the Holy Ghost, are proper subjects for Christian baptism, has been proved in the preceding chapter; and I imagine no

one, save Mr. C., will call in question their title to this ordinance.* We therefore forbear any farther remarks concerning believers baptism.

2d. That penitents are proper subjects for Christian baptism, has been made apparent, also, in the preceding pages. We therefore need spend no more time upon this subject.

3d. The great question between Baptists and Pedo-baptists is, whether or not infant children are proper subjects for Christian baptism. The Pedo-baptists affirm, and the Baptists deny their title to this ordinance, and here they are at issue. We are confident that the truth is on the side of the question advocated by the Pedo-baptists, and that those who oppose infant baptism greatly err: we will call the attention of the reader specially to the title of infants to this divine institution.

Those who oppose the title of infants to the privileges of membership in the church of Christ, and consequently baptism, are led into the error by supposing that Christ in his mission to earth instituted a new church, or kingdom; and as infants are not *commanded* to be baptized under this new institution, therefore they should not be baptized: it is with this specious argument the Baptist will tell you, take the New Testament and prove to me that infants were ever baptized, or *commanded* to be, and then I will surrender the point. This course of reasoning is adopted in order to avoid the force of argument drawn from the Old Testament—it is as though my friend were to say to me, a certain law which existed some years ago, is abrogated and not now in force; while I affirm, he is mistaken—that the law in question is still in force and the transgressor still exposed to its penalties: being at issue, we wish to decide the question. My friend places in my hands a copy of the late acts of the Virginia Legislature, and triumphantly says, "Show me one word about it in this book, and I will admit you are correct in your opinion." But I reply, This is not the place to find it; this law was passed some twenty years ago; if you refer to the acts of 1822, you will there find it. He readily replies, "Oh, yes! I know in 1822 there was such a law passed by the two houses of the Virginia Legislature; but before you can prove its existence at this time, you must find it in this book" I would answer, No, sir; you say no such a law now exists, and it rests on you to prove what you say. As for myself, I must show it existed in 1822. I hand you all the acts from that time down to the present year, 1844, and if you can find in any of these subsequent acts that this law has been repealed, or altered in any way so as to destroy its force, then I will confess I am wrong and you right; but if you fail to show these facts, then you are wrong: for the law having been passed by proper authority, must remain in full force on all whom it may concern, until a subsequent act of the same authority repeals, or so alters it as to destroy its force. I ask, what would you think of my friend should he insist there was no such law, because he could not find it in the late acts of the Legislature? Just about as reasonable as my friend, are the opposers of infant baptism who say, "Unless you can show me in the New Testament the right of infants to church membership, I will not believe it." The whole Bible is but a code of laws given

* Mr. C. says: "And if men are conscious that their sins are forgiven, and that they are pardoned before they are immersed, I advise them not to go into the water, for they have no need of it."—*Christian Baptist*, p. 188.

to man, passed from time to time in the history of the world during the space of four thousand years; these laws are of different kinds, and respect different nations and individuals. It is only from this code of laws we can learn our duty to God, and to man. Again: It is well known many of the obligations resting upon us were imposed long, yea, hundreds of years before Christ. Now if we would know our duty, we must not only read the New Testament scriptures, but following the commandment of the Lord Jesus, we must "search the scriptures," both new and old. We say, both new and old—the new, you say, you study: the old were the only scriptures in existence in the days of Christ; in them we have the laws passed by God and imposed upon generations long since passed away; many of these laws have been changed or repealed, and God has been pleased, in many instances, to show us why these changes and repeals were made; it is impossible for us to arrive at a proper understanding of them, unless we read the whole consecutively; thus, if a question arises concerning any law, rite, or privilege, we refer to the laws of God—and if nothing can be found in the Revelation of St. John upon the subject, we—like my friend—would pass to the next in order, and trace back until the subject was found and the question settled: so finding nothing in Revelation we pass to the Epistles, from thence to Acts, the Gospels, and if the New Testament did not furnish the light we stood in need of, we should not fold our arms and say, we had completed the examination of the statutes of the Lord. No; but passing on to the Old Testament we would examine that, until the information wanted was found. Now the question is, are infants entitled to baptism and the privileges of the church of God? Proceed, now, with my friend. If it cannot be found in the last act, pass on to those which are more ancient—go to the Bible, the New Testament scriptures, thence to the Old Testament—and when you arrive at Genesis xii. and xvii. you will find the act. There we find a covenant made between God and Abraham, and all his children. In this covenant God formed what is called a church, and commanded Abraham to set the seal of this covenant on his infants; they thereby were taken into the covenant, or church of God. Now read the Bible consecutively through, and trace the church, established when this covenant was made with Abraham, through the patriarchal and prophetical dispensations, even up to the coming of Christ, and we shall find, in every age and under all the trying circumstances and vicisitudes through which it passed, that children were members thereof. John the Baptist, when he entered upon his ministry, found them in the church. Christ found them members when he entered upon his work, and so he left them when he ascended up on high. Now unless it can be proved that in some subsequent act of God (the only legislator upon this subject) this law—found in the twelfth and seventeenth chapters of Genesis—was repealed, or so changed as to exclude infants from church membership, the law must remain in full force unto the present day. But, as before remarked, the Baptists contend that this church, instituted in the days of Abraham, was designed to exist only till the coming of the Messiah; and that, after he came, and abolished the old church and established a new one, as he did not command infants to be baptized, they should be rejected.

If it be a fact, that Christ did institute a new church when he came to earth, there might be some reason in the objection; but even then it would require more argument, and a better one than has yet been

adduced, to debar infants from the privilege of membership. That Christ did institute a new church when he came to earth, is a point, we think, very difficult to prove. As the Baptists look upon this as one of their strong points, I will call the attention of the reader to some scripture proofs upon the subject. If we shall succeed in proving that the Jewish church was not abolished, and was the same of which the apostles and early Christians were members, and that this same church exists in the present day, then that infants have a title to church membership now, as they had then, will be evident to all unprejudiced persons; unless it can be shown that Christ, or his apostles, did forbid their admittance under the gospel dispensation.

That Christ did not institute a new church, we think we can prove beyond successful contradiction. Let us turn our attention to the book of God, and commence with the church instituted by him when he formed a covenant with Abraham. See Genesis xii. and xvii. This church embraced the family of Abraham, both old and young. See xvii : 10, 11. The covenant formed on the institution of this church, God saw fit to seal. The seal was circumcision. Here we perceive the father and the son, the one ninety and the other thirteen years old, (and at a subsequent period Isaac, when eight days old,) circumcised preparatory to their entering into covenant with God. This church thus instituted, is represented as being blessed; and the descendants of the members, when passing through the wilderness, are described as eating and drinking of Christ, the spiritual rock, 1 Cor. x : 2, 3, thus showing the church to have been a spiritual one. This church is called by the martyr Stephen, "the church in the wilderness." Acts vii : 38. He says that Moses was in the church in the wilderness. This church existed through every age to the coming of Christ. The question now obviously is, if Christ instituted a new church, when and where did he institute it? Let us hear Christ speak on this point. When addressing the Jews on one occasion, he represented them as a vineyard, which had been let forth to husbandmen who did not give the lord of the vineyard the fruits thereof; and when applied to for them, destroyed the servants, and finally killed the son of their lord. Therefore the vineyard shall be taken from them, and given to a nation bringing forth the fruits of it. The Chief Priests and Elders perceived that this parable was spoken against them: then said the Saviour, "The kingdom of God shall be taken from you, and given to a nation (the Gentiles) bringing forth the fruits thereof." Matt. xxi : 43. We ask, did Christ intimate that he would destroy the vineyard, (which doubtless means the church, or kingdom of heaven,) and plant a new one? Surely he did not. He did not intend to tear down the hedges, nor dig up the vines, nor destroy the wine press. We now ask the reader, when was this vineyard planted if it was not in the days of Abraham? And we ask again, did not the Gentiles receive the same vineyard unimpaired and unchanged? This being so, *we* enter the old church which Abraham and Moses entered, and faith shall make *us* one.

Hear the blessed Lord, when addressing the Jews upon another occasion. Comparing the church to a sheep-fold he tells them, all that came before him were thieves and robbers; but the sheep (the pious Jews) did not hear them. "I lay down my life for the sheep, and other sheep I have (the Gentiles) which are not of this fold, (the Jewish church;) them also I must bring, and there shall be one fold and one shepherd." John x : 16. Here Christ is called the shepherd;

and we ask, into what fold could he take his sheep, if not into the Jewish fold, or church? Thus we see the church is not a new institution, but that it existed long before the address in the wilderness.

Again: We refer the reader to what the apostle Paul has said upon this subject. When addressing the Gentiles he compares the Jewish church to an olive tree, and shows that the natural branches (the Jews) were broken off because of unbelief; and comparing the Gentiles to a wild olive tree, he represents them as being grafted into the old stock, (the Jewish church,) and made partakers of the root and fatness of the old stock; saying, at the same time, that the Jews should again bear fruit by being grafted in, if they continued not in unbelief. Rom. xi: 17—24. Does not this show the church to be the same which was instituted in the days of Abraham? Yea, and that we, the Gentiles, are grafted in, and that we partake of the root and fatness of the old stock; which is not taken up to make way for the planting of a new tree, but the *new* branches are grafted in the *old* stock.

Again: The same apostle, in his letter to the Ephesians, declares, that those who were "afar off, are made nigh," and that the middle wall of partition between Jew and Gentile has been broken down, whereby both are brought into one: hence we enter the Jewish church, there being no longer a wall of partition between us Gentiles and the Jews. St. Paul, in another place, Eph. v: 25, says: "Husbands, love your wives even as Christ loved the church, and gave himself for it." Which shows the church to have existed prior to his dying for it.

Again: He tells us we are built on the apostles and prophets, Christ being the chief corner-stone of the building. Which shows the prophets are a part of the same building with the apostles and ourselves; Christ the foundation, the prophets next, then follow the apostles in order, and we after them, until the building is finished, and the shout is heard, "Grace, grace unto it!" See Eph. ii: 20.

In Acts xxii: 4, Luke tells us, there were *added* to the church three thousand souls. Which teaches us that the church existed previously to the day of Pentecost. If the church existed before that day, when was it instituted, if it was not in the days of Abraham? It cannot be said it was instituted on the day of Pentecost, for Luke tells us plainly they were added; and we all know there is a great difference between adding to a church already instituted, and instituting a new one. From this passage also, we conclude Christ did not institute a new church, but enlarged greatly the privileges and blessings of the one then in existence, and offered to those who had hitherto been debarred from entering into its pale the privilege of entering into its fulness: hence the commission reads, "Go into all the world, and preach the gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Now, we ask, if children were members of the church when it was first instituted, and that too, by the order of God, who had the right to reject or admit of his own good pleasure, surely none but God, or his prophets, or apostles, or some one whom he might commission for that purpose, has a right to debar them from church membership now. Who will say any of the prophets or apostles ever did debar infants from this privilege? Surely there is no man to say it. Let them speak for themselves on this subject. Isaiah, when describing the coming in of the Gentiles, declares: God shall stretch forth his

hand to the Gentiles, and set up his standard to the people: and they shall bring thy sons in their arms, and thy daughters on their shoulders. Isaiah xlix : 22. In this prophecy it is declared, the children of the Gentiles shall be taken under the protecting arm of God, and be brought to the standard he should erect. That he means little children, is evident; for they were to be brought in their arms, and carried at their side. We ask, has this prophecy ever been fulfilled? or did God intend it should be? Let the apostle Peter answer this question. On the day of Pentecost he says: "Repent, and be baptized, every one of you," &c. "for the promise is unto you, and your children, and to all that are afar off, even as many as the Lord our God shall call." Acts ii : 39. Here, in this declaration, we see the promise fulfilled.

This passage is worthy of note, for in this we have conclusive proof that infants ought to be baptized. The first question presenting itself is: To what promise did Peter allude? We answer, to the promise made to Abraham. Gen. xii : 2, 3. "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." This is the promise: "In thee shall all families of the earth be blessed." This promise is called a covenant made between God and Abraham, in which God promised to be a God to him and his seed. This covenant was sealed with the seal of circumcision, and in the seventeenth chapter, God prescribes who shall be circumcised, directing Abraham to be circumcised, with his children and servants; Isaac being circumcised on the eighth day, and Ishmael at thirteen years of age, thus embracing parent and children in the same covenant. This promise, Peter says, is to you and your children. The reader will please notice the sameness of the two passages. In Genesis it reads, "to thee and thy seed;" in Acts, "to you and your children:" the term children, signifies seed. The next question is, What are we to understand by the term children, or seed? The Baptists would say, adult posterity; but surely this is not meant, for the apostle seems to borrow the expression from Genesis, and this text may be looked upon as a quotation, or reference; for he speaks as though the Jews were familiar with the whole promise, consequently we must determine the term children by that for which it stands; which is seed. How did Abraham understand the word seed? Surely to mean infants—such as were Ishmael and Isaac—and so did all the Jews. "Therefore thy seed after thee shall be circumcised," they understood to embrace infants. But why should Abraham and his seed be circumcised? Because the covenant was with him and his seed, and this was the sealing act by which they entered into it. And why ought the people, on the day of Pentecost, to be baptized? Peter gives the reason: "The promise is unto you and your children." Thus we see the reason in both cases is the same. Abraham and his seed must be circumcised, because the covenant was with him and his seed. The people must be baptized, because the promise is unto them and their children. Now we ask, if the children ought to be circumcised because the covenant was with them, should not the children be baptized because the promise is unto them? Mind the reason given for their baptism—"for the promise is to you," therefore you ought to be baptized—"and to your children," therefore they ought to be baptized. We bring before the reader again, the prophecy

of Isaiah, which is beautifully fulfilled in the case of certain persons who brought young children to Christ. It is recorded by the Evangelist, that "he took them up in his arms and blessed them;" then added, "Suffer little children to come unto me, for of such is the kingdom of heaven." Mark x : 13, 14. In this we see the word of the Lord, by the mouth of his prophet, fulfilled in the days of Christ; for, if Christ took them up in his arms, their parents must have brought them in their arms. In all candor we ask, does this look like debarring children from he church? Does the prophet intimate they shall be cut off? Does the apostle Peter intimate such a thing? Surely not.

Let us hear what Paul has to say upon this subject. He tells us, "the unbelieving husband is sanctified by the wife," &c. "else were your children unclean, but now are they holy." 1 Cor. vii : 14. This shows that the apostle thought children were, in some sense, holy. The Jews looked upon the Gentiles as being in an unholy state, and therefore were not to be associated with; just as one of their own brethren who by any means had become unclean, was kept afar off till his defilement was removed, nor was he permitted to enter the congregation. As the cleansed and sanctified Jew was permitted to enter the congregation, because he was holy, so ought the children of believing Gentiles be permitted to associate with the people of God, being holy; that is, to enter into the kingdom, or church of God. These reflections show, that both parents and children are looked upon by Christ and the apostles as entering into the church together, as the prophet had foretold.

The fact that the apostles baptized whole families, shows that they understood the commission given by Christ to include infants: hence we find Peter and Paul both engaged in this work, and no doubt the other apostles were also in the habit of baptizing whole families. We find the Philippian jailor and his household, Lydia and hers, Stephanus with his, were all baptized by apostles of the Lord Jesus. These facts all prove, that when Christ commanded his apostles to "go into all the world" and preach the gospel, baptizing them, they must have understood him to include infant children with their parents.

Again: When we remember who the first teachers of the gospel were, it affords strong presumption in favor of infant baptism. Who were they? They were Jews, with all the prejudices peculiar to that people in favor of *infant church privileges*. Hence they continued to circumcise their children long after the ascension of Christ, and thereby brought them into covenant with God, according to the former dispensation. We find that the question arose in the church, whether or not the Gentiles ought to be circumcised. This question was carried to the Elders at Jerusalem, where, after much disputation, they determined that the Gentiles should not be troubled with this burdensome rite. Acts xv. These facts prove that the rite of circumcision was practised by the early Christian teachers (so jealous were they of the privileges of their children) long after the gospel dispensation had been ushered in, it being about the year fifty-two when this council was held. Mark, this question is not concerning the Jews, for they practised the rite, but concerning the Gentiles, who were made proselytes to the Christian faith. We ask, had this council determined that the Gentile parents should be circumcised, would they not have circumcised the Gentile children also? And if the Gentile children had been circumcised, would they not have been considered fit subjects for church membership and privileges? And if they would

have entered into the church by circumcision, did not the Jews consider them fit subjects for the gospel kingdom? These conclusions, we think, no man will deny, who has given the subject a fair investigation. From them we are led to conclude, that the apostles and early teachers of Christianity understood their commission to embrace both parents and children, infants as well as adults.

But an objection arises, which is this: The apostles were not only to baptize, but to teach them to observe all things whatsoever Christ had commanded, showing that the baptized subject is under obligations to observe, or keep Christ's commands, which infants not being able to do, the inference follows that they are not included. We ask the objector, if the rite of circumcision did not require the same thing? Hear St. Paul, Gal. v: 3. "For I testify again to every man that is circumcised, that he is a debtor to do the whole law." Because the circumcised Jew was a debtor to do the whole law, was that good reason why his children should not be circumcised? Surely the objection is as good in the one case as in the other. Just as a Jew was brought under obligation by circumcision, so is the Christian by baptism; and as it was the duty of the priest to teach both parents and children, after circumcision, the law of the Lord, so is it the duty of the gospel minister to teach, after baptism, both parents and children, "all things whatsoever Christ has commanded." If parents and children were proper subjects for circumcision and teaching, under the old commission, so are parents and children proper subjects for baptism and teaching under the new.

Another objector will say, "He that believeth and is baptized, shall be saved." Children are incapable of faith; the subject for baptism must believe. Very good: it is also said, the subject must believe in order to salvation. Infants being incapable of faith, with this mode of reasoning, cannot be saved; for "he that believeth not shall be damned." If the objection is good against infant baptism, it is equally strong against infant-salvation. The truth stands thus: When the scriptures require faith upon any subject, the requisition is of adults; hence when the faith of any one, or of a class is spoken of, we understand the writer to mean adults, as the case of the Eunuch, the Samaritans, &c.

Upon this subject there is no controversy between ourselves and the Baptists, for we contend as strong as they for believer's baptism; and when they multiply quotations to prove that believers are proper subjects of baptism, it is all a work of supererogation; for we admit and maintain the validity of believer's baptism, and all the texts they can quote to show that believers should be baptized, belong equally to the Pedo-baptists, but do not touch the question of infant baptism. To illustrate this matter, we will suppose a case. My neighbor tells me that no person residing in the state of Virginia has a right to vote in any election in said state, unless he be a freeholder, owning a certain number of acres. I admit that such an one has the right of suffrage; but contend, that every man who is a housekeeper and pays a revenue tax, and being twenty-one years of age, has the right of suffrage also. He refers me to that clause of the constitution relating to the privileges of freeholders, and contends, because in that clause there is nothing said of other persons in other circumstances, therefore none other than freeholders have a right to vote. This indeed would look like insanity: the different clauses of the constitution pointing out the privileges of different classes of persons, should be taken as a whole,

and then the rights and privileges of every member of the Commonwealth would be seen. In this same light stands the case between the Baptists and Pedo-baptists. The fact that the apostles did baptize adults, and require faith in Christ as a pre-requisite, is admitted, and hence we practise it; but this no more debars infants from baptism, than the right of a freeholder to vote, debars the housekeeper who pays a revenue tax. The right of the freeholder and the right of the housekeeper to vote, depend on different clauses of the constitution: so the right of believers and the right of infants to baptism, depend upon different parts of the book of God. We are driven to the conclusion that the objection that infants cannot believe and therefore should not be baptized, is entirely foreign to the subject, and will fall with equal force against infant salvation as against infant baptism.

Again: God has but one family, whether the members thereof live in heaven or on the earth. Yea, if we imagine all the planets to be inhabited, and believe God has faithful subjects in every twinkling star, yet they compose but one family; they are different parts of the great family of God. Hence saith the apostle, "For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Eph. iii: 14, 15. So we may say of the devil, he also has but one family. Christ says to the wicked, "Ye are of your father, the devil," &c. We now ask, if the whole human family are not divided into two classes—the one part belonging to the family of God, the other to the family of Satan? This question must be answered in the affirmative by all believing the truth of God. Then to which of these classes do infants belong? If in their infantile state they belong to the family of Satan, they should not be baptized; for then we would separate to God that which did not belong to him. But if they belong to the family of God, they ought to be baptized and numbered among God's children. That they do belong to the family of God, is clear, from the language of Jesus: "Suffer little children to come unto me, *and forbid them not*, (mark the sentence,) *for of such is the kingdom of heaven.*" Mark x: 14. Consider, these were infant children; for so Luke declares, xviii: 15. "And they brought unto him also infants, that he would touch them," &c. Does this text not prove that infants belong to the family of God, and as such are entitled to the mark of his ownership, (baptism,) and to be numbered among his people? It appears to my mind, that upon the ground of our Baptist friends, there would be a great disparity between the church on earth and that in heaven. For, can the church on earth resemble that in heaven, when one has myriads of infant spirits flaming before her altar, while the other is entirely destitute of such bright ornaments? And not only so, but lifting the strong arm of her authority, she repels them from her gates, and vows in the name of her Saviour, that none such shall approach unto her altar. Surely the church, in this character, would better resemble the family of Satan, where there is not an infant spirit to be found in all its wide domain. But change the scene for a moment. Is there a part of God's family landed on the celestial shore? Do you ask, who are they? Look yonder, and behold them standing hand in hand at the altar of the eternal throne, both parents and children. Hark! They mingle their voices while they sing, "Worthy, worthy is the Lamb to receive power, and glory, and honor, for ever and ever!" Then cast your eyes beneath, and behold the church or family on earth, travelling to

that heavenly country; parents and children united heart and hand, worshipping in the same church, bowing before the same altar, and trusting in the same God, raising their voices together in anticipation of their final entrance into that land where parents and children, in one great family, shall praise God in harmony for ever and ever. I ask, is not this church more like the heavenly family than the church which has no infants in it?

That infants are entitled to baptism, will farther appear, when we consider that Moses was a type of Christ. For Stephen testifies in these words: "This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear." Acts vii: 37. This Moses being a type of Christ, as all must admit, was the head and leader of the great family of Israel through the desert to Canaan, their land of promise. And as respects this family, Paul declares, that they were all baptized unto Moses. 1 Cor. x: 1, 2. "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea." Thus, you perceive, infants were baptized many thousand years ago. Yes, long before Christ came. And not only so, but God himself was the administrator of the ordinance. Now I ask any candid man to look upon the type and then upon the anti-type, and then answer this question: If Moses, the type, had the whole family—of which he was head and leader—baptized unto him, ought not Christ—who is the anti-type, and head and leader of God's spiritual Israel—have all his family baptized unto him? Was it right to baptize the children with their parents unto Moses, the type, and is it wrong to do the same with respect to Christ, the anti-type? "I speak as unto wise men; judge ye what I say." Can we not learn from God's own acts, what his will is concerning us? If I am wrong in baptizing my children to Christ, the anti-type, then has God set me the example in baptizing the infant children of Israel unto Moses, the type of Christ. My Baptist friends may tell me, that all these things were but shadows of good things to come, and that the old dispensation is but the shadow of the new, or gospel dispensation; all of which is very good. But then I would ask them to show me in the new dispensation, (which is the substance,) that which reflects infant church membership in the old, or shadowy dispensation. It is a fixed law of nature, that the shadow correspond to the substance. In truth, there can be no shadow without a substance; and, therefore, as in the old economy, (the shadow,) I find infants of eight days old, standing before the altar of God, so that the new (the substance) may correspond with the shadow, infants must be admitted into the Christian church, otherwise there is no agreement between the shadow and the substance.

Once more: Christ says, "Except ye be converted, and become as a little child, ye shall in no wise enter into the kingdom of heaven." Now I ask, if children are given us as the standard according to which we are to measure, and the converted man is as a little child, what right have we to say that the converted adult is a proper subject of baptism, and that the infant, who is the standard, is not? Surely if the converted adult, who only measures to the standard and does not exceed it, is a proper subject for baptism, then, in the nature of things, the infant, who is the standard, is a fit subject also.

From all that I have written, I am led to the following conclusions:

1st. That the covenant which God made with Abraham, as recorded in the twelfth chapter of Genesis, and which was confirmed in the seventeenth chapter, in which covenant God promised Abraham that in his seed all the families of the earth should be blessed, is the great federal covenant in which all the families of the earth are interested; and in which act God instituted a church, which church has never ceased to exist from that time down to the present day.

2d. That although there have been many changes as respects the ordinances of the church, (as Paul intimates in his letter to the Ephesians, ii : 13—15. "But now, in Christ Jesus, ye, who sometime were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;") yet these changes do not destroy the identity of the church, but she remains essentially the same through all ages down to the present day; only "the middle wall of partition is broken down," which is the "abolishing the law of commandments contained in ordinances," whereby both Jew and Gentile come together at the same altar.

3d. As infants received the seal of the covenant, (which was circumcision,) and entered into the church with their parents, and the church has never been destroyed, nor the admission of infants forbidden by Christ nor his apostles, therefore infants are entitled to membership now, as they were then, being as capable now as formerly, and as much benefitted by their membership.

4th. As the prophet, when describing the coming in of the Gentiles, declares that they should bring their "sons in their arms and their daughters on their shoulders," and this prophecy having been fulfilled in the case of certain children that were brought to Christ, and Christ declared that this practice should not be forbidden by any of his disciples, at the same time giving his reasons why they should be brought to him, "For of such is the kingdom of heaven," therefore infants have a right to be introduced into the kingdom by the same initiatory rite by which their parents enter, viz: Baptism.

5th. As Christ was much displeased with those who forbade infants being brought to him when he was on earth, so it must be displeasing to him now, and he who does thus forbid them, does it at the peril of offending him who said "go baptize all nations," &c. and "suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," "and whosoever receiveth one such little child in my name receiveth me, and he that receiveth me receiveth him that sent me."

6th. As Christ and his disciples do not forbid infants, but on the contrary, Christ received them and Paul declares they are "*clean*," and Peter says, "the promise is to you, and your children," and with this view the apostles baptized whole families, therefore it is unwarrantable presumption in any one at the present day, to cast them off.

7th. As under the old economy, he that was circumcised was thereby debtor to keep the whole law, and under the new economy the baptized subject is bound thereby to observe all things whatsoever the Lord has commanded, and infants being as capable to discharge the obligations of the new economy as they were of the old economy, therefore the objections urged against infant baptism on

the ground of their incapacity to discharge the obligations of baptism is perfectly futile, and falls with equal force against infant circumcision and the wisdom of God in the institution of it.

8th. As the old economy is the shadow of the new, and under the former, infants were embraced in its provisions, and as the substance must necessarily correspond with the shadow, then children must be embraced in the latter, otherwise there must exist an irreconcilable disparity between the shadow and the substance.

9th. As Moses was a type of Christ, and his baptism in the sea a type of Christian baptism, and infants were baptized unto Moses, so ought they now be baptized unto Christ, otherwise how can Moses be a type of Christ?

10th. That God has but one family, whether the members live in heaven or on earth, and as infants compose a part of that family, they have therefore a right to be associated and identified with that family, and consequently must be baptized, that being the initiatory rite, otherwise the church on earth would more resemble the kingdom of darkness, where there are no infants, than that glorious kingdom where infants in flaming ranks of glory stand shouting allelujah to their king.

11th. Inasmuch as a man must be converted and become as a little child in order to be baptized, or enter heaven, and as a converted person is as a little child, therefore we ought to baptize a little child, otherwise the example must be inferior to that which is only the imitation of the example.

12th. Finally, if the will of God should be done on earth as it is in heaven, then those who receive infants into the kingdom on earth do act according to the will of him who took little children up in his arms and blessed them and said, of such is the kingdom of heaven, and will finally gather all such into his kingdom of bright glory above.

These conclusions, I think, are fairly drawn, and I fear not the scrutiny, wit, clamor, and ridicule which the opposers of infant baptism may hurl against them. I make these remarks, not because I differ with my Baptist friends, or because they differ from me. No; men may differ honestly and innocently; but when I think of what I have seen in the church of God, and what I have heard from men professing godliness, as well as what I have read touching the sacred consecration of these dear little innocent, inoffensive lambs of the fold, I can scarcely suppress my indignation to such unchristian conduct. When I see the fond father and mother presenting their little offspring to the Lord, and at his altar offering it up to him and his church, while the large tear flows from their eye and the solemn prayer ascends to God for his blessing on the consecrated child, it is then my soul catches the hallowed fire, and I think of my Saviour's words, "suffer little children to come unto me, and forbid them not;" and I ask, who that has the fear and love of God in view, could laugh at and ridicule this solemn service? Strange as it may appear, I have witnessed such things. Yes, some can sport with the feelings of fond parents, and sneer at the solemn dedication. They speak as though they had the keys of death and hell, so that they could shut and no man could open, and open and no man could shut; but to all such I would just say, stay thy hand and keep thy lips as with a bridle, lest it be found at the last day that thou hast fought against God.

Before dismissing this branch of our subject, it may be but proper to call the attention of the reader to the antiquity of infant baptism, and show what has been the practice of the church from the days of the apostles up to this present time.

CHAPTER VI.

Antiquity of Infant Baptism.

It is frequently said, that the testimony of history is against infant baptism. This assertion is utterly false; for we are able to prove from the history of the church, or the writings of those who lived in or near the apostles' days, that infants were baptized in the age in which they wrote. This testimony must give considerable weight in favor of infant baptism, when we remember if infant baptism was not practised by the apostles of the Lord Jesus, it must be an innovation on the church; and if so, then we ought to find something said of it in the writings of the early Christians, for surely a practice so novel must have been a matter of much opposition: some would have said something about it, and it is but reasonable to suppose their writings would show something of it. Having been raised among Baptists, I was taught to believe it was an innovation, and that there was history to prove the facts, when, where, and by whom it was first introduced. I had some curiosity to know the facts. Having heard of the debate between Mr. Campbell and Mr. M'Caulla, (a Presbyterian minister,) I obtained the volume containing the discussion, thinking surely I should there get all the information desired upon the subject, particularly as Mr. Campbell was represented to be a greatly learned and extensively read man. I read the work carefully, and frankly confess my astonishment when I found that all Mr. C. could say on the subject was, "Infant baptism is an innovation on the church, which was introduced some time late in the second century, in the dark age of the church, when superstition prevailed."* Finding this to be all the *great* and *learned* Mr. C. could say upon the subject, I gave it up as all talk, without any foundation in truth. That we can trace opposition to infant baptism to a very remote period of the church's history, is a fact which I am willing to concede. And suppose I could trace it to within fifty years of the apostles, or even to the age in which they lived, pray what would that prove? It would prove just this: that the custom opposed must have existed previously to the opposition. And when opposition to infant baptism has been traced as far back as possible, it only proves infants were baptized at that time, but how long prior, who can tell? Then the Baptist gains nothing by the antiquity of opposition to infant baptism. With these remarks we will introduce the witnesses upon the subject; and as I find some of

* I quote from memory, not having the book at hand.

them enumerated by Mr. Jamieson, I will give the reader a quotation from his treatise on this subject, with his remarks accompanying the testimony.

"It is often said, '*the testimony of history is against infant baptism.*'

"To prove this assertion untrue, we shall produce a few witnesses among many.

"1. JUSTIN MARTYR, who wrote about forty years after the apostles, says: 'Several persons among us of *sixty* or *seventy* years old, of both sexes, were *discipled* to Christ in or from their CHILDHOOD. As no unbaptized persons were considered "*disciples*," these were baptized "in childhood." '

"Seventy years reckoned back, will reach into the midst of the apostles' time, consequently infants were baptized in the days of the apostles.

"2. HERMAS, who lived in the time of St. Paul, and is mentioned by Paul, Rom. xvi: 14, after representing infants as members of the church, he says: 'The baptism of water is necessary to ALL.' By 'all,' he certainly means all persons, or all church members. In either case infants are included, and this is another testimony for infant baptism among the apostles. Dr. Wall's Hist. Inf. Bap. Chap. 1. Also, Pond's Treatise on Bap. p. 96, also 126.

"3. ORIGIN, who was born in the eighty-fifth year after the apostles, says: '*The church had from the apostles an* ORDER TO GIVE BAPTISM TO INFANTS.' See his commentary on the Epistle to the Romans, fifth book. In his homily on Luke 14, he says: 'By the sacrament of baptism the pollutions of our birth are put off, and therefore *infants are baptized.*' There is one circumstance that makes Origin a more competent witness than most other authors of that age; he was himself of a family that had been Christian for a long time. His father was a martyr for Christ, in the persecution under Severus, in the year 102. And Eusebius (in his history, book 6, ch. 19,) assures us that his forefathers had been Christians for several generations.

"Now, since Origin was born, in the eighty-fifth year after the apostles, his grandfather—or at least his great grandfather—(both of whom, according to Eusebius, were Christians,) must have lived in the time of the apostles. And as he could not be ignorant whether he himself was baptized in infancy, so he had no farther than his own family to go, to inquire what was practised in the time of the apostles.

"Besides, he was a very learned man, and could not be ignorant of the practice of the churches, and in most of which he had also travelled, for as he was born and bred at Alexandria; so it appears out of Eusebius' history, b. 6, that he had lived in Greece, and at Rome, and in Capadocia and Arabia, and spent the main part of his life in Syria and Palestine.

"4. About one hundred and fifty years after the death of St. John the apostle, there was an assembly of *sixty-six bishops*, who spake of infant baptism, as a *known, established*, and *uncontested practice*. One Fidus questioned the propriety of baptizing infants *before* they were eight days old, and proposed his scruples to the assembly. They addressed him as follows:

"'Cyprian, and the rest of the bishops, who were present at the council, sixty-six in number, to Fidus our brother, greeting:

"'We read your letter, most dear brother, but as to the case of infants—whereas you judge that they must not be baptized *within two or three days* after they are born; and the rule of circumcision is to be observed, so that none should be baptized and sanctified *before* the

eighth day after he is born: we were all in our assembly of the CONTRARY OPINION—wherefore, dearly beloved, it is our opinion, that from baptism none ought to be prohibited by us which, as it is to be observed and followed with respect to ALL; so especially with respect to INFANTS and those that are but *just born*.' Cyp. Eps. 59.

"From this piece of history it appears, that both the person who moved the doubt, and all the persons who resolved it, unanimously agreed in this, that *infants were to be baptized*, and that it was a settled custom of the church to baptize them. If the assembly had been Baptists, they would have answered: Children should neither be baptized on the *eighth*, *nor any other day*, till they are of age to judge for themselves. But none of these bishops were of this sentiment. They all looked upon it as a thing *uncontested*, that infants were to be baptized. If we look from this time to the space that had elapsed from the apostles' time, which was but one hundred and fifty years, we must conclude, that it was easy then to know the practice of Christians in the apostles' days, for some of these bishops may be thought to be at this time, sixty or seventy years old themselves, which reaches almost half the space: and at that time, when they were infants, there must have been several alive, that were born in the apostles' age. And such could not be ignorant whether infants were baptized in that age, when they themselves were some of those infants. So it seems, there was not an opposer of infant baptism in all the church of God at that early period.

"5. Clementine Constitutions, a work of high antiquity, extant almost in the earliest ages of the Christian church, says: 'Baptize your *infants*, and bring them up in the nurture and admonition of God.' See Towgood on Inf. Bap. p. 36.

"6. Jerome, who wrote about two hundred and fifty years after the apostles, says: 'If infants be not baptized, the sin of omitting their baptism is laid to the parents' charge.' See Reed's Apol. p. 277.

"7. Gregory Nazianzen, who wrote about two hundred and sixty years after the apostles, says: 'Infants should be baptized to consecrate them to Christ in their *infancy*.' Lathrop's Dis. on Bap. p. 70.

"8. Ambrose, who wrote about two hundred and seventy-four years after the apostles, says: 'The baptism of infants was the PRACTICE of the APOSTLES, and has EVER BEEN in the church till this time.' Lathrop's Dis. on Bap p. 70.

"9. Chrysostom, who wrote about two hundred and seventy years after the apostles, says: 'Persons may be baptized either in their *infancy*, in *middle* age, or in *old* age.' Reed's Apol. p. 277.

"10. Augustine, or Austin, who wrote about two hundred and eighty years after the apostles, says: 'Infant baptism the *whole church practises:* it was not instituted by COUNCILS, but was *ever* in use. I have never *read* or *heard* of any Christian, whether Catholic or sectary, who held otherwise.' Wall's Hist. of Inf. Bap. pp. 187, 302.

"Infant baptism had not been enacted by any *council*, but had been in use from the beginning of Christianity. They had but three hundred years to look back to the times of the apostles. They had never heard of an opposer of infant baptism. Consequently Augustine, who was the 'Great Luminary' of his age, (according to Milner,) had never heard of a Baptist in sentiment, on this subject.

"About this time he had his famous controversy with Pelagius, in which both parties admitted that infant baptism was practised by the *apostles*.

"11. Pelagius says: 'I never heard of any, not even the most impious heretic, who denied *baptism to infants.*'

"12. Celestius says: 'As for infants, I always said they stand in need of baptism, and ought to be baptized.' Both these men lived in the time of Augustine, and were the founders and promoters of the famous Pelagian heresy. Wall's Hist. Bap. p. 63.

"From the above testimony of history, we are fairly brought to the following conclusions:

"1. That infant baptism was practised in the *church of Christ from the apostles.*

"2. That for the first four hundred years, it never was considered an *unscriptural* or an *unapostolical practice.* And as far as the testimony of history can show, we confidently assert there was not a Baptist or Campbellite in sentiment in the universe. Nor is the case of Turtullian an exception, as he only advised the delay of infant baptism in some cases. It will hardly be contended by any man acquainted with history, that infant baptism was opposed for the next six or seven hundred years. Alexander Campbell says, 'During the long dark night of Catholic ascendancy, the standing order of every day, for MORE THAN A THOUSAND YEARS, was, to bring the whole world into the church by the potency of infant dedication. All infants were christened in the very act of receiving their names.' Millennial Harbinger, Vol. 4, No. 9, p. 467.

"The Waldenses (of the 12th century) are claimed by the Baptists, because a small party sprang up among them, who opposed infant baptism. Upon the same principle they should claim the Presbyterians, because the New Lights (who sprang up among them) oppose infant baptism.

"The great Mr. Baxter says: 'I am fully satisfied that Mr. Tombs cannot show me any society, (I think not one man,) that ever opened their mouths against the baptism of infants, till about two hundred years ago.' Mr. Baxter died December 8, 1691.

"Infant baptism is called by its enemies a 'Relict of Popery.' We have proved this to be absolutely false. And besides, all those Baptist writers who pronounce that infant baptism originated in the second century, confess its falsehood.

"That infant baptism was not 'enjoined until the council at Carthage,' is another assertion we have proved to be untrue, as that council acted upon the *acknowledged prevalence of infant baptism.* In this investigation we have been unable to find a single Baptist urging his peculiarities for the first eleven or twelve hundred years, unless the absurdities of Turtullian (at the close of the second century) be claimed as Baptist peculiarities.

"Let not opposers of infant baptism suppose that their mere assertions, and the 'concessions of Pedo-baptists,' as they choose to call them, unsupported by facts, can make the church of God believe 'the testimony of history is against infant baptism,' while such a body of evidence, from the first characters of the church, pronounce to the contrary. See Watson's Inst. Art. Bap.; Pond's Trea. on Bap.; Wall's Hist. of Inf. Bap.; Extr. by Wesley on Inf. Bap.; Jno. P. Campbell, &c. &c."

CHAPTER VII.

Mode of Baptism.

In calling attention to this part of the subject, we think it the better way to attend specially to the word of God, that being the final tribunal by which all controverted points in theology must be settled. But as our Baptist friends are very noisy and clamorous about the original, and contend they have all the learned on their side of the question—that is, that the word used in the original to denote the ordinance means immersion, and nothing else but immersion, the Pedo-baptists declare it does not mean immersion exclusively, but that the term signifies to pour, and to sprinkle, as well as to dip, or immerse; therefore, before we go into the investigation of scripture testimony, we will call the attention of the reader to the meaning of the word in the original by which the ordinance of baptism is denoted, then they can judge whether there be truth in the assertion of immersionists, that all antiquity and learning, both ancient and modern, are against Pedo-baptists upon this subject. We wish the reader to bear in mind this fact: all Christendom, save a few denominations of Baptists, practise baptism by sprinkling and pouring, believing it valid Christian baptism; in this practice are engaged at least nine-tenths of the Christian world against immersion as the exclusive mode of baptism; and who that has three grains of common sense, does not know either of the denominations composing this vast majority, has as much *learning* in it as the various sects composing the Baptist church. Our limits will not allow us to go fully into this subject, we will therefore close this chapter by inserting a few extracts from Mr. Jamieson's treatise upon the subject, (finding them prepared to our hand,) with his remarks accompanying the testimony.

"It will generally be admitted that the whole controversy respecting the mode of baptism, rests very *materially* on the meaning of the *word* that denotes the ordinance. The question is, does it exclusively signify *immersion?*

"Baptists say it does; Pedo-baptists say it does not. This, then, is the question to be settled. We ask not whether the word be applicable in a case of immersion. But is it applicable in no other mode of applying water? Does it signify immersion *exclusively?* Although we rely upon the word of God for the decision of this important question, yet from Mr. Campbell's frequent exhibition of human authorities in a garbled form, in order to make false impressions upon the public mind, it is but just to disabuse the public, by offering a few of those authorities here; more especially as Mr. Campbell and many of his disciples tell us that *all the antiquity, all the learned, ancient and modern,* &c. &c. are against Pedo-baptists on this subject, and prove it by giving the sayings of his human authorities about as honestly as he has the sayings of Jesus Christ and his apostles, in his deformed Testament. How easy is it to make an author speak a language he never intended, by leaving out particular clauses and qualify sentences. Those learned Pedo-baptists, whose 'concessions' are so frequently exhibited by Mr. Campbell and his followers, to bolster up

Campbellism, had reasons perfectly *satisfactory* to them, for the practice of *infant baptism*, and baptism by *pouring* or *sprinkling*. If they had not, they were hypocrites and unworthy of confidence; if they had, why abuse those who have gone to their reward, by misrepresenting their views? And that many of them had satisfactory reasons for their practice, we know to an absolute certainty, as they have given them in sufficient detail. And in regard to others, why call a man a Pedo-baptist when he has believed himself into any thing else but a Pedo-baptist? But to the question. Does the word signify IMMERSION EXCLUSIVELY?

"1. Alstidius says, 'The term baptism signifies both immersion and SPRINKLING.' Encyclop. Lib. 25, Sec. 3.

"2. Zelenus says, 'Baptism signifies dipping and also SPRINKLING.' Reed's Apol. pp. 112, 114.

"3. J. Wickliff says, 'It matters not whether persons are dipped once, or three times, or whether water were POURED upon their heads.'

"4. Beza says, 'They are rightly baptized who are baptized by SPRINKLING.'

"5. Whitaker says, 'The word signifies not only dip, but also to TINGE or WET.'

"6. Mastricht says, 'Baptism signifies WASHING, either by SPRINKLING or dipping.' For the above authorities, see Reed's Apol. pp. 112, 114; also, Pond's Treatise, p. 24.

"7. Lightfoot says, 'The application of water is of the essence of baptism; but the application of it in *this or that* MANNER, speaks but a circumstance.' Hore Hebraico in Math. 3.

"8. Dr. Featly says, 'Christ nowhere requireth dipping but *only baptizing;* which word Hesychius, Stephanus, Scapula and Buddeus, those great masters of the Greek tongue, make good by very many instances out of the classic writers, importeth no more than ABLUTION or WASHING.' Contra Anabaptist in P. Clark's Candid Reasons, &c. p. 130.

"9. Dominicus says, 'In baptism there is something essential, as the WASHING; and something accidental, namely, the *washing* in *this or the other* MANNER.' Distinct. 3, Quest. 1, Art. 7.

"10. Witsius says, 'We are not to imagine that immersion is so necessary to baptism, that it cannot be duly performed by POURING water all over, or by ASPERSION.' Econ. Fedar. Vol. 3, p. 392.

"11. Calvin. 'Whether the person baptized be wholly immersed, and whether thrice or once, or whether water be only POURED or SPRINKLED upon him, is of no importance.' Inst. Vol. 3, p. 343, Edit. N. Haven.

"12. Dr. Owen. 'Baptism is *any kind of washing*, whether by dipping or SPRINKLING.' In Heb. ix: 10.

"13. Flavel. 'The word baptize, signifying as well to WASH as to plunge; a person may be truly baptized that is *not plunged*.' Works, Vol. 11, p. 432.

"14. Dictionary of the Bible. 'To baptize is to SPRINKLE or WASH one's body sacramentally.' Edit. 1661, Art. Bap. Def. 3. See also Brown's and Calmet's Dict. of Bible, in Art. Baptism.

"15. Glas. '*Immersion cannot be called baptism*, any otherwise than as it is a mode of WASHING *with* water.' Diss. on Inf. Bap. p. 25.

"16. Ainsworth. 'To baptize is to WASH any one in the sacred baptismal font, or to SPRINKLE (*inspergere*) ON HIM the conse-

crated waters.' English and Latin Dict. in Art. Bap. See also Cole's Lat. Dict. and Schrevelii Lexicon Greco-Latinum, in Art. Baptism.

"17. Dr. Scott. 'Some contend that baptism always signifies immersion; and learned men who have regarded Jewish traditions more than either the language of scripture or the Greek idiom, are very decided in this respect. But the use of the words baptize and baptism in the NEW TESTAMENT, CANNOT ACCORD with this EXCLUSIVE interpretation.' Comment in Mat. iii : 6. See Pond's Treatise on the Mode and Subjects of Christian Baptism, pp. 24, 25, 26.

"18. Adam Clark, on Mark xvi, at the close. 'To say that SPRINKLING OR ASPERSION is no gospel baptism, is as incorrect as to say immersion is none.'

"'To assert that *infant baptism* is *unscriptural*, is as rash and reprehensible as any of the rest.' Note—Acts xvi : 32.

"'It is therefore pretty evident that we have in this chapter very presumptive proofs—

"'1. That baptism was administered WITHOUT IMMERSION, as in the case of the jailor and his family; and

"'2. That *children* were also received into the church in this way.'

"Acts xix : 5. 'In my view, it is an awful thing to iterate baptism, when it had been before essentially performed: by "*essentially performed*," I mean administered by SPRINKLING, WASHING, or plunging, by or in water, the name of the Father, Son, and Spirit being invoked at the time. Whoever has had *this*, has the *essence* of baptism, as far as that can be conferred by man; and it matters not at *what period of his life* he has had it; it is a *substantial baptism*, and by it the person has been fully consecrated to the holy and blessed trinity; and there should not be an *iteration* of this consecration on any account whatever. It is totally CONTRARY to the canon of LAW; it is CONTRARY to the decisions of the best DIVINES; it is contrary to the practice of the *purest ages* of the *church* of God; it is contrary to the NEW TESTAMENT, and tends to bring this sacred ordinance into disrepute.'

"19. Wesley's extracts say, 'With regard to the mode of baptizing, I would only add, Christ nowhere, as far as I can find, requires dipping, but ONLY BAPTIZING; which word, many most eminent for learning and piety, have declared signifies to POUR on, or SPRINKLE, as well as to dip.' See Methodist Doctrinal Tracts, published 1825. Tract 12, p. 36. Here Mr. Wesley and his author says, 'Christ nowhere requires *dipping*, but only *baptizing*.' Wesley's Notes, Mat. iii : 6.

"Of John's disciples he says, 'Such prodigious numbers could hardly be baptized by immerging their whole bodies under water; nor can we think they were provided with change of raiment for it, which was scarcely practicable for such vast multitudes. And yet they could not be immerged naked with modesty, nor in their wearing apparel with safety. It seems, therefore, that they *stood in ranks on the edge of the river*, and that John passing along before them, *cast water upon their heads or faces*, by which means he might baptize many thousands in a day. And this way *most naturally signified* Christ's baptizing them WITH the Holy Ghost and WITH fire, which John spoke of, as *prefigured* by his baptizing WITH water, and which was *eminently fulfilled when the Holy Ghost* SAT UPON the disciples in the appearance of tongues, or of flames of fire.' His notes on Acts viii : 38.

"The case of the Eunuch. 'And they both went down—out of the chariot. It does not follow that he was baptized by immersion. The text neither affirms nor INTIMATES any thing concerning it.' These evidently would have been the places for Mr. Wesley to have displayed his fondness for immersion if he had any; the reverse is, however, clearly exhibited. But did he not say that immersion was 'the ancient apostolic mode?' We answer positively, No. Well, what does he say on Rom. vi : 4, and Col. ii : 12, 'Buried with him by baptism?' He says, 'Alluding to the ancient (not the Christian baptism just instituted, the apostle could not allude to it as ancient, but to Jewish bathings) manner of baptizing by immersion.' Rom. 'The ancient (Jewish) manner of baptizing by immersion is as manifestly alluded to here, as the other manner (of course Campbellites will say Jewish) of baptizing by sprinkling or pouring water is.' Heb. x : 22.

"'Having our hearts SPRINKLED from an evil conscience.' Did Mr. Wesley mean that *sprinkling* and *immersion* were both the ancient apostolic mode? Certainly not.

"Dr. A. Clark refers to Num. xix : 18, 19, 20, for these 'ancient modes' of baptism: 'And a clean person shall take hyssop, and *dip it* in the water, and *sprinkle upon* the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and *bathe himself in water*, and shall be clean at even.' Multitudes of quotations might be given from Clark and Wesley to demonstrate that they would have been the last men that ever lived, who would have said one word to bolster up a system so unclean and ruinous as Campbellism.

"20. Dr. Watts says, 'The Greek word *baptizo*, signifies to WASH any thing properly by water *coming over it:* now there are several ways of such washing, viz: SPRINKLING water on it in a small quantity, POURING water on it in a larger quantity, or dipping it under water, either in part or in whole.' Besides, *pouring* or *sprinkling* more naturally represents most of the spiritual blessings signified by baptism, viz: 'The sprinkling the blood of Christ on the conscience, or the pouring out of the spirit on the person baptized, or sprinkling him with clean water, as an emblem of the influence of the spirit; all which are the things signified in baptism as different representations of the cleansing away of the guilt or defilement of sin thereby.' Wesley's Extracts, pp. 36, 37.

"21. Dr. Doddridge, (one of Mr. Campbell's authorities for his Testament,) says, 'In this diminutive and derivative form, it (baptize) may signify any method of WASHING.' Again: 'Our being cleansed from sin seems the thing principally intended, (by baptism,) which may be well represented by POURING on water: and as this more naturally represents the *pouring* out of the spirit, the *sprinkling* us with it, the *sprinkling* of the blood of Jesus, it may answer as valuable purposes as that mode which more expressly represents a death and resurrection.' Dod. Lec. Vol. 2, p. 376.

"22. Dr. Cleland on this subject, says, 'To balance this (Mr. Campbell's reliance on Simon the Jesuit, a Roman Catholic critic) we will introduce St. Thomas Aquinas, commonly called "The Angelical Doctor," one of the most learned and ingenious Romanists that ever lived. In 1255 he speaks thus: "Baptism may be given not only by immersion, but also by *effusion* of water, or SPRINKLING with it." Erasmus, another of the most learned men of that denomi-

nation, and indeed of the age in which he lived, affirms "that in his time it was the custom to SPRINKLE infants in Holland and to dip them in England." Calvin and Beza are also introduced by our author in support of his theory. Their words, however, are garbled and their sentiments suppressed. Calvin is made to declare, "the *very word baptizing, signifies to dip;* and it is certain that the rite of dipping was observed of the ancient church." This is not the whole of Calvin's sentiments on the subject, for he says, "But whether the person who is baptized be wholly immersed, and whether three times or once, or whether water be only POURED OR SPRINKLED upon him, is of no importance." ' Inst. Vol. 3, p. 343.

"Beza is treated after the same manner. Our author (Mr. Campbell) quotes him thus: 'The word *baptismos* signifies to dye by dipping or washing, and differs from the word *dunai*, signifying to drown,' &c. But the real sentiment of this old Presbyterian is thus expressed by himself: 'They are rightly baptized who are baptized by sprinkling.' Leigh, another learned English Presbyterian, and one of Mr. Campbell's 'Pedo-baptists of illustrious name,' appealed to for support, says: 'Baptism is such a kind of washing as is by plunging, and yet it is taken more largely for any kind of WASHING, even where there is no DIPPING at all.' Dr. Lightfoot, a most eminent divine, an Episcopalian Doctor, and one of the most eminent men in rabbinical learning England ever produced, says: 'The application of water is of the essence of baptism; but the application of it in this or that manner, speaks but a circumstance.' And Dr. Featley, another Pedo-baptist of illustrious name, and of the same school with Lightfoot, unrivalled in his extensive knowledge of school divinity and eloquence as a preacher, says: 'Christ nowhere requireth dipping, but *only baptizing;* which Hesychius, Stephanus, Scapula, and Buddeus, those great masters of the Greek tongue, make good, by very many instances out of the classic writers, importeth no more than ablution or WASHING.'

"I could add a host of such testimony as this, but it is unnecessary. Indeed, we might call in witnesses from the other side, were it necessary. The learned author of 'Letters Addressed to Bishop Hoadly,' in defence of Baptist principles, expressly concedes, that *bapto* 'signifies to sprinkle,' and that it 'is not used in the Septuagint in any one place, where the frequent ceremony of washing the whole body occurs.' And a living writer of Edinburg, Alexander Carson, on the same side, expressly admits that '*bapto* signifies to dye by SPRINKLING, as properly as by dipping, though originally it was confined to the latter.' Such admissions are not common with Baptist writers, nor do I lay much stress on them in this discussion. And had A. Campbell possessed the candor of Abm. Booth, from whose list of 80 Pedo-baptists and 11 Quakers he can find men 'of illustrious name' at pleasure, he would also tell the world, as Booth did, who desired his reader 'to observe that no inconsiderable part of these learned authors have asserted that the word baptism signifies pouring or sprinkling, as well as immersion.' See Cleland's Periodical, No. 1, pp. 38, 39. Hear another extract: 'For instance, Alexander Campbell quotes Doctor Owen as saying, "that no honest man who understands the Greek tongue, can deny the word to signify to dip;" whereas the Doctor's words are, "no honest man who understands the Greek tongue, can deny the word to signify to WASH as well as to dip." ' Doctor Owen, who was confessedly a great critic and an erudite

scholar, says, in the same place, that Hesychius, Julius, Pollux, Phavorinus and Eustachius, critics of high reputation, render the word 'TO WASH'—that Scapula and Stephanus render it by *lavo* or *abluo*, which Latin words signify to wash also; and that Suidas renders it by *madefacio*, *lavo*, *abluo*, *purgo*, *mundo*, all of which signify to wash by other means than by immersion. This same A. Campbell, the great Baptist champion of the present day, makes Calvin, Beza, Mastricht and Leigh, say that *baptizo* signifies to dip. They have said so; but they say, likewise, that it signifies to SPRINKLE. Calvin says, 'Whether the person baptized be wholly immersed, and whether thrice or once, or whether water be only poured or sprinkled upon him, is of no importance.' Beza says, 'They are rightly baptized who are baptized by sprinkling.' Mastricht says, 'Baptism signifies washing, either by sprinkling or dipping.' Leigh says, 'Baptism is such a kind of washing as is by plunging; and yet it is taken more largely for any kind of washing, even where there is no dipping at all.' These authorities can be given if called in question. To the above list may be added other Pedo-baptist writers of great literary eminence; such as Craddock, Casaubon, Pool, Grotius, Guise, Brown, Scott, and Schleusner, with a number more, justly celebrated for biblical erudition, who, if allowed to speak their own language, never thought of giving an *exclusive* interpretation to the word baptize, as though it meant to dip or immerse *only*. See Pedo-baptist, No. 1, Vol. 1, pp. 37, 38. Mr. Pond gives the following note on p. 26, of his treatise on baptism: 'The following authors I find also referred to as testifying that immersion is not essential to baptism: Luther, Vossius, Zanchius, Hesychius, Buddeus, Stephanus, Scapula, Passor, Martin, &c. See also Hopkins' Sys. Divin. Vol. 2, p. 304, &c. &c.' Again: Origin, speaking to the Pharisees, of the wood on the altar, over which water was profusely poured at the command of Elijah, (see 2 Kings xviii : 23,) expressly says that this wood was baptized. This term, then, was used by Origin, one of the earliest Christian fathers, to signify *pouring*. Eusebius mentions a fountain near the church at Tyre, where the people washed, previous to their entering the temple. This washing, he observes, 'resembled baptism.' See Appen. to Doct. Watt's Hist. Ecc. Lib. 10, Chap. 4. 'It was a common expression of the ancient fathers, concerning the martyrs who had shed their blood in bearing witness to the Christian faith, that they were baptized with their blood.' Hemmenway, in Reed's Apol. p. 165. Were they actually immersed in their own blood? or were their bodies merely '*tinged or wetted with it?*' We leave it with the candid reader to say. Pond's Tr. Bap. pp. 29, 30. 'The word itself, as it has been often shown, proves nothing. The verb, with its derivatives, signifies to dip the hand into a dish; Mat. xxvi : 23; to stain a vesture with blood; Rev. xix : 13; to wet the body with dew; Dan. iv : 33; to paint or smear the face with colors; to stain the hand by pressing a substance; to be overwhelmed in the waters as a sunken ship; to be drowned by falling into water; to sink, in the neuter sense; to immerse totally; to plunge up to the neck; to be immersed up to the middle; to be drunken with wine; to be dyed, tinged, and imbued; to wash by *effusion of water;* to POUR water upon the hands, or any other part of the body; to SPRINKLE. A word, then, of such large application, affords as good proof for SPRINKLING, or partial dipping, or washing WITH water, as for immersion in it.' Watson's Inst. p. 442.

"We have now before us numerous other authorities which we could adduce, to establish the fact that the word does not exclusively mean immersion. After these developments, what confidence can the public have in the assertions 'all the wise, all the learned,' &c. &c. 'are against the Pedo-baptists on this subject?'

"From the above exhibition, all honest men must admit that whilst immersionists can prove that baptism means immersion, Pedo-baptists can equally prove, it means pouring or sprinkling. Consequently, if immersionists from this authority have a right to say it means immersion and nothing else—immersion exclusively—Pedo-baptists have an equal right to say it means pouring or sprinkling, and nothing else—*pouring* or *sprinkling* exclusively.

"And here we would remark, that in all the above, where immersion is admitted to be baptism, in a religious sense, it is understood to be an immersion administered by a gospel minister to a proper subject, in the name of the Father, Son, and Holy Ghost. Such an immersion is essentially different from the Campbellite immersion; as, according to their own showing, there is no gospel ministry among them. And one solemn truth which they every where proclaim—mixed with a great many errors—is, 'That they are neither called nor sent to preach the gospel.' This truth being universally believed, we unhesitatingly affirm that their immersion is null and void, to all intents and purposes; and, to use the words of the Rev. Peter Acres, 'the Campbellite immersion is not worth a groat.'"

CHAPTER. VIII.

Mode of Baptism Continued.

Having proved in the preceding chapter, by the best human authority, that water applied by sprinkling or pouring to a proper subject, by a proper administrator, invoking the Holy Trinity, is baptism in the proper and Christian sense of that term, we now proceed to adduce scripture testimony upon the subject; and promise to show sprinkling and pouring to be valid modes of baptism, according to the testimony of Christ and his apostles. It may be proper at this stage of the discussion to say, in reference to the mode of baptism, we defy any man to take the English version of the scriptures, as published by king James, and show in so many words the precise mode of administering the ordinance. It does not any where say the administrator immersed the subject, or poured or sprinkled water upon the applicant. All that we can gather on this point, is by inference; and as inferential testimony is the kind of evidence to be obtained, it must follow that he who has the strongest inferences on his side, must be on the right side of this controversy.

1. Our first argument in favor of *pouring* and sprinkling as valid modes of baptism, is drawn from the fact that the words baptize and baptized, are used by John the Baptist, Paul, Peter, and the Lord Jesus, as

applicable to the reception of, or baptism of the Holy Ghost, as well as to baptism with water; and though the mode of applying the water is not defined, the mode of applying the Spirit is clearly set forth. Now if we ascertain in what manner the Lord administered baptism, we—the creatures—should follow his example, for surely he understood what he meant by his own expression.

A short quotation from Mr. Jamieson, will present this matter at once before the reader:

"We now proceed to notice the baptism of the Holy Ghost, in order to determine the meaning of the word when thus applied. Is this performed by pouring or immersion? Are men dipped into the Holy Ghost? Or is it '*poured out*' upon them? Let this be determined, and we shall then have the standard scriptural use of the term baptism.

"John the Baptist first gives the name baptism, to the application of the Spirit. (He gives the same name, in the same verse, to the application of water.) 'I indeed baptize you *with* water—He (Christ) shall baptize you *with* the *Holy Ghost*, and *with fire*.' Mat. iii : 11. Jesus Christ mentions the same baptism of the Holy Ghost thus: 'For John truly baptized *with water*, but ye shall be baptized *with* the *Holy Ghost* not many days hence.' Acts i : 5. These predictions were frequently fulfilled at Pentecost. The event is thus described: 'And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it (the sound) filled all the house where they were sitting; and there appeared unto them cloven tongues, like as of fire, and it (the baptismal fire) SAT UPON each of them: and they were all *filled with* (not dipped into) the Holy Ghost,' &c. Acts ii : 1—4. To the astonished multitude Peter said, 'This is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will POUR OUT of my spirit *upon* all flesh: and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men dream dreams: And ON my servants and ON my handmaidens I will POUR OUT in those days of my Spirit,' &c. Verses 16—18. Again, he says: 'Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath SHED FORTH this, which ye now see and hear.' Acts ii : 33. St. Peter, on another occasion, giving an account of the baptism of the Holy Ghost among the Gentiles, says: 'And as I began to speak, the Holy Ghost FELL ON them (not dipped into it) as ON us (Jews) at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized WITH water, but ye shall be baptized WITH the Holy Ghost.' Acts xi : 15, 16. Here it is capable of the clearest demonstration, that when the God of Heaven administered the baptism of the Holy Ghost, it was 'POURED OUT,' 'SHED FORTH,' 'FELL ON them,' and 'on the servants,' &c.—'was poured out,' &c. Here then, we have the mode of the baptism of the Holy Ghost.

"To see the force of these passages in regard to the meaning of the word, let us substitute water for the Spirit, and then read thus: 'Baptized WITH water;' the water was 'POURED OUT'—'SHED FORTH'—'FELL ON them,' and 'on the servants,' &c. 'The water was *poured out*.' Is there a man one single tittle remote from idiotism, that could dream of an *immersion* in these cases? It would seem so However, there are some daring disciples that can triumph over all scripture facts and illustrations, by their superior *learning*. A case in

point. I was not long since informed, that one of those learned disciples, (who seems to have studied Greek in Campbell's Millennial Harbinger,) convinced a lady she ought to be immersed, because the 'Greek word translated baptize, is GUMFOOSELEN, and should in every case be translated *immerse*, as it means nothing but *dip under, or immerse*.' Such profound erudition among those learned disciples, who have such an extensive acquaintance with king James, his translators translation, and the original, must be truly dangerous! Think the Pedo-baptist world had better not surrender?

"But to proceed. A passage from Dr. Cleland will show to an absolute certainty, that Mr. Campbell's sectarian Testament, with all its deformity, has not been able to triumph over the truth on this subject. Hear the passage: 'We begin with the prediction of John, in Mat. iii: 11. We shall use the words of the new version itself. 'I indeed *immerse* you in water. . . . . He (Christ) will *immerse* you in the Holy Spirit and fire.' Now for the history of the completion of this prophetic declaration. This we shall find, not only as to the *fact* that Christ did indeed baptize his disciples with the Holy Spirit, but also as to the *mode* of its performance. In Acts i: 5, we learn that the event predicted is just at hand: 'For indeed John immersed in water, but ye shall be immersed in the Holy Spirit within these few days.' We find the completion of these few days in Acts ii: 'And when the day of Pentecost was completely arrived, they were all, with unanimous affection, in the same place.' Now for the fulfilment—the *immersion* in the Holy Spirit and in fire. 'And on a sudden there was a sound from Heaven, as of a rushing violent wind; and it (the sound) filled all the house where they were sitting: And there appeared to them separated tongues as of fire, and rested upon each of them; and they were filled with the Holy Spirit.' Do you ask now, 'How were the disciples *immersed* in the Holy Spirit?' The answer will read most 'beautifully:' the Holy Spirit 'RESTED UPON each of them'—'where they were SITTING!' While *sitting* in an erect posture, they were *immersed* in the Holy Spirit!! But let us complete our research. The effect produced, drew the following declaration from Peter in his address on the occasion: 'This Jesus, God raised up . . . . . and having received the promise of the Holy Spirit from the Father, he has SHED FORTH this, which ye now see and hear.' Here is the mode of the Spirit's baptism—'*shed forth*'—according to this famous translation itself, which we quote on this subject exclusively. Let us trace it a little further: 'While Peter was speaking these words, (Acts x: 44,) the Holy Spirit FELL UPON all that were hearing the word, and they of the circumcision . . . . . were astonished, that the gift of the Holy Spirit was POURED OUT upon the Gentiles also.' Peter, in a subsequent address, at Jerusalem, vindicating his conduct in the case of Cornelius, 'opened to them the matter in order,' and relates the facts thus: 'And as I began to speak, the Holy Spirit FELL UPON them, even as upon us at the beginning,' i. e. on Pentecost; 'And I remembered the word of the Lord, how he said, John indeed immersed *in* water, but you shall be immersed in the Holy Spirit.' Now, gentle reader, summon all your acumen and all your candor here; and, being rid of all partiality, and all prejudice and prepossession towards any sect or denomination, independently declare your judgement respecting the mode of the Spirit's baptism. Was it by *immersion?* as this new translation declares, or was it (in the 'modernized' style of the same book) '*shed*

forth'—'*poured out*' and '*fell upon*'—'*rested upon*' each of the disciples, *in an erect posture*, in 'the house where they were *sitting?*' It is a fact that none of the disciples of Christ, mentioned in the Acts of the Apostles, ever received the Holy Spirit but by *effusion*. But if baptism necessarily and exclusively means immersion, and John baptized by immersion, then it cannot be true that Jesus did *baptize* his disciples with the Holy Spirit. Here, then, is the dilemma: allow the baptism of the Holy Spirit and of fire was a descent UPON, and not an immersion, or plunging INTO, and therefore is not in this passage used for immersion, or deny that Jesus ever did *baptize* with the Holy Spirit. The author of the Reformed Testament, which reads so exactly, and even beautifully, is welcome to the choice of either horn of the dilemma.

"I wish it to be particularly noted, that they on whom the *Spirit was poured out*, are most explicitly affirmed to have been *baptized with the Spirit*. There is no getting over this. The *baptisma*, *baptism*, is effected by the *ekhusis*, *effusion*, and not by *immersion*. It will never be affirmed that the verb *ekhuo*, *I pour out*, *shed*, &c. signifies to immerse; and yet the apostle Peter declares *ekhusis* to have been the accomplishment of the promise, *captisthesisthe*, *ye shall be baptized* with the Holy Ghost. Acts i: 5. How the promise of the Holy Spirit's baptism is accomplished, may be seen in chap. ii: 33—'he hath *shed forth*, *exehee*, this which ye now see and hear;'—so likewise, in chap. x: 45—'on the Gentiles was *poured out*, *ekkekhutai*, the gift of the Holy Ghost.' This is the same as to 'be *baptized* with the Holy Ghost.' Comp. chap. xi: 15, 16. So in Titus iii: 6, 'the Holy Spirit's baptism which he (*exeheen*) *shed on* us abundantly,' is very plainly effected, not by immersion, but by *effusion*. I beseech the reader to keep this point steadily in view, for I consider it very important.

"Our Reformer, in justification of himself for doing '*always*' what Doctors Campbell and Macknight did only '*sometimes*,' namely, translating *baptisma*, *&c. immersion*, says: 'We love uniformity when no violence is offered to the sense.' We will try him by this rule in one instance more. I allude to the apostle Paul's baptism, stated more fully in the fourth number of these essays; not then with this famous translation under our eye, but now with reference to it exclusively. It says that Paul 'arose and was immersed.' The word for *arose* is *anastas*, literally and correctly *standing again;* or, as in other places in his superior translation, *standing up*, *stood up*, *having stood up*. See the following instances: 'Then the High Priest *standing up* (*anastas*) in the midst, interrogated Jesus.' 'In these days Peter *rising up* (*anastas*) in the midst of the disciples, spoke,' &c. 'And Agabus *stood up* (*anastas*) and signified by the spirit,' &c. 'Then Paul *stood up* (*anastas*) and waiving his hand, said,' &c. Now, guided by this 'lovely uniformity,' Alexander Campbell's translation of Saul's baptism ought to read thus: 'And he recovered his sight and *stood up* (*anastas*) and was *immersed*.' But how could he be immersed *standing up?* The idea of an immersion of a person *standing*, is truly absurd enough; but not as much so as that of twelve men being immersed or plunged in the Holy Ghost, SITTING. A more crazy conceit never entered a crazy brain. But—it is rejoined—admitting the word *anastas* means *standing up*, was not this necessary in order to Paul's moving off to some stream, or pool, or tank, to be immersed? Surely it may be said, he must have got up before he walked. That is true; but in this case it will not apply; because the verb *anistemi*, of which *anastas* is the

participle, has no *locomotive character*. In plain speech, it is a *standing* not a *walking* verb. Take the following instance: When Christ said to Matthew 'follow me,' he immediately 'arose and followed him,' *anastas, ekoloutheesen auto.* Here *anastas* put Matthew on his feet, and could do no more; it could not make him walk. It was therefore necessary to employ another verb, *ekoloutheesen,* to remove him. There is no such assistance, however, employed in Paul's case. He simply arose, on the spot, and thus, standing up, was baptized. This case, we think conclusive. It is not necessary, therefore, to pursue it further. Periodical No. 1, pp. 42, 43, 44.

"Now, from the facts exhibited, the God of Heaven being the example as administrator of baptism—Jesus Christ, Joel the Prophet, John the Baptist, Peter the Apostle, and Paul the Great Apostle of the Gentiles, deciding the *meaning* of the *word baptism*, and its most proper and *scriptural application*, it means *pouring* or *sprinkling*, and not immersion."

From the facts exhibited, it is evident when Christ, Paul and Peter used the term baptize, they used it as synonymous with the terms pour and sprinkle, and not immerse; hence we are led to infer, if pouring out of the spirit be baptism, then pouring water upon the subject is also baptism. This, we think, no reasonable man will deny. And if a creature shall baptize his fellow man with water, in the precise mode in which his Maker baptized him with the Spirit, he then imitates the example set him by his Maker. Paul declares all Christians to be baptized with the Spirit: "By one spirit are we all baptized into one body, whether we be Jew or Gentile." Thus God baptized all, "both Jew and Gentile," by pouring; therefore, God being judge, pouring and sprinkling are valid modes of administering Christian baptism. If the reader is not convinced, let him re-read and reflect upon this argument.

2. Our second argument is taken from the baptism of the Israelites, in which Jehovah was the administrator. If in this instance the subjects were immersed, then is immersion baptism; but if not, then baptism is not immersion. This matter is also made very clear by Mr. Jamieson. He says:

"The case of the Israelites. St. Paul gives the name of baptism to this case thus: 'Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea: And were all *baptized* unto Moses in the cloud and in the sea.' 1 Cor. x: 1, 2. Now the question to be settled is, were the Israelites *immersed* in—dipped into—plunged under water—or was the baptismal water poured upon them in this case? This matter is capable of the clearest demonstration. Hear Moses relate the facts. 'And the children of Israel went into the midst of the sea upon the DRY GROUND; and the waters were a wall unto them on their *right* hand and on their *left*. And the waters returned and *covered* the chariots, and the horsemen, and all the hosts of Pharaoh that came into the sea after them: there remained not so much as one of them. But the children of Israel walked on DRY LAND in the midst of the sea.' Exod. xiv: 22, 28, 29. On 'DRY GROUND,' 'DRY LAND,' and yet Campbell's translation makes St. Paul say '*immersed* into Moses,' &c. This was truly a novel thing if Cambell's translation be true, a *dry shod immersion*—a dipping, a plunging under water on 'DRY GROUND'—'DRY LAND.' Strange indeed! It is well known that there is not an immersionist in all the land, that will admit that any

thing less than to be *dipped*, or *plunged completely under water*, is immersion or baptism—and that such a thing could happen on '*dry ground*,' every man of common sense knows well, is out of the question. St. Paul, who says they 'were all *baptized* unto Moses,' &c. says also, 'By faith they passed through the Red Sea as by *dry land:* which the Egyptians essaying to do were drowned.' Heb. xi : 29.

"Here it must be clearly seen, that the waters of the sea were to the Israelites '*a wall* on their *right* hand and on their *left*.' And as St. Paul says, 'they passed through the sea as by *dry land*.' How was it possible to be dipped or immersed in such a passage—on '*dry land—dry ground?*' Of the Egyptians it is said, 'the waters COVERED the chariots and the horsemen, and all the hosts of Pharaoh, there remained not so much as one of them.' They were indisputably *immersed*, because they had literally 'much water' instead of 'many waters,' which could not be said of the Israelites on *dry ground*. But some say, they were 'completely surrounded or shut in, with the walls of water and cloud, which resembled immersion.' St. Paul says they were 'baptized,' and not, they had a resemblance of baptism. Besides, there is nothing, in all the circumstances, which has the least resemblance to immersion. They were not dipped down into the cloud—but the cloud passed over them—they were not plunged into the walls of water, for they were on the 'right hand and on the left'—they were not completely surrounded, for behind and before them there was no water to the shore. And besides all this, a wilder conceit never entered the crazy brain of a bedlamite, than that six hundred thousand men, besides women and children, received water baptism, without one drop of water touching them. And worse still, that they were immersed on 'dry land,' without touching one drop of water. This is truly changing sides, and making out with less water to immerse six hundred thousand, than Pedo-baptists require to sprinkle one infant.

"A witness in a court of justice would cut an odd figure, testifying that he saw six hundred thousand men, besides women and children, 'IMMERSED on DRY GROUND,' and worse still to add, that the thing happened without their *touching a drop of water*.

"Having now shown that the Israelites were not immersed, it only remains to show how they were 'baptized,' for St. Paul says they 'were baptized.' Let the Psalmist be heard in his striking description of the Israelites' passage through the Red Sea, and the matter is settled: 'The waters saw thee, O God, the waters saw thee: they were afraid: the depths also were troubled. The clouds POURED out water: the skies sent out a sound: thine arrows also went abroad. The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. Thou leadest thy people like a flock, by the hand of Moses and Aaron.' Ps. lxxvii : 16—20.

"Here we have the unequivocal and inspired word of God for it, that the 'cloud *poured* out water,' and thus, according to St. Paul, they were baptized on *dry ground*—thus after the removal of the waters of the sea, the ground it seems was only wet by the very act of baptism.

"Here then we have the baptism of the Israelites. According to St. Paul they were 'baptized' 'as on dry land.' Moses says, '*dry ground, dry land.*' The Psalmist says the 'clouds *poured out water*.'

Hence the Lord of Heaven himself administered water baptism to thousands of men, women and children, by *pouring water from the clouds* of Heaven. Consequently, when St. Paul said they were 'baptized,' he meant they were wet or washed, by water falling from the clouds of Heaven, and not plunged or immersed into water. And when Campbell's watery Testament makes St. Paul say they were 'immersed,' it makes out an absolute falsehood, which was never uttered by St. Paul, and which is the clearest demonstration, that there is an essential difference between the 'New Testament of our Lord and Saviour Jesus Christ,' and this water machine of Alexander Campbell, commonly called Campbell's Testament."

This extract very plainly shows that the Israelites were baptized, but not immersed, consequently baptism is not immersion; the plain inference is, (according to the Psalmist,) they were baptized by pouring or sprinkling, and as a matter of course it follows, pouring and sprinkling are valid modes of baptism.

3. Our third argument is taken from the term birth, or born, as used by the Lord Jesus. He says, "Except a man be born of the water, and of the Spirit, he cannot see the kingdom of God." The question is, what is it to be born of the Spirit? Christ on another occasion speaking of this birth, calls it the baptism of the Holy Ghost. Acts i: 5. Consequently it is used as synonymous with baptize, and of course signified to have the Spirit poured out upon them, as we find he was, when they were baptized on the day of Pentecost. Hence we conclude that, as to be born of the Spirit is to have the Spirit poured out upon us, so to be born of, or baptized with water, is to have it poured upon us.

4. Our fourth argument is taken from the use of the term wash. Paul says, "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. x : 22. In this text baptism is called a washing with water. That this term signifies to pour or sprinkle, no one will deny; but that there may be no mistake, we refer the reader to 2 Kings iii : 11: "And one of the king of Israel's servants answered and said, here is Elisha, the son of Shaphat, which poured water on the hands of Elijah." This text shows that the washing of hands was performed by pouring water upon them. Again: Luke vii : 44. "I entered into thy house, thou gavest me no water for my feet: but she has washed my feet with her tears, and wiped them with her hair." Here we learn, feet were washed with tears; surely there was no immersion in this case.

Again: Numbers xix : 20. "But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the Lord: the water of seperation hath not been sprinkled upon him; he is unclean." In this text we have the mode of purifying the unclean persons. It was by sprinkling. This illustrates the custom of the Jews in washing before meals, &c.; indeed, it is clearly set forth. Why did the Jews find fault with the disciples of Jesus? It was for eating with unwashed, or defiled hands. They (the disciples) did not follow the traditions of the Elders, which was to wash oft, especially when they came from market. This washing of hands was performed by sprinkling, or pouring water upon them. From these passages we conclude the term wash, is used to represent the cleansing of that which is unclean; as the sprinkling of the unclean person, and pouring of water

upon the feet and hands. So when the apostle says, "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," we must understand him (especially as he was addressing Hebrews) to allude to the ancient method of applying water, by sprinkling or pouring. Hence to be baptized, or washed with water, is to have the water poured upon us, just as the water was poured upon the hands of the Jew, when he washed them. But I may be told, this washing was a washing of the body and not simply the head, as is the case when the Pedo-baptist administers baptism. To this I would answer, the head, in all cases, represents the body, and it is by the head that we are able to identify the body; therefore, when Christ sat at meat in the house of Simon the Leper, he said, (when his head was anointed with a very precious ointment, by a woman, from an alabaster box,) when his disciples complained of an act manifesting great gratitude, "For in that she hath poured the ointment on my body, she did it for my burial." Matt. xxvi: 12. In this case Christ calls the pouring of oil upon the head, a pouring of oil upon the body; then if pouring of oil upon the head is pouring oil upon the body, surely pouring of water upon the head is also pouring water upon the body: for there is only a change of element and not a change of act, as the act, *pouring*, is the same.

This circumstance is related by St. Mark, in different phraseology. He states, the woman poured the oil on the head of Jesus; and Christ, when alluding to the circumstance, says: "She is come aforehand to anoint my body to the burying." Mark xiv: 3—8. In this case Christ calls the anointing of the *head*, an anointing of the *body;* hence we conclude that the head represents the body, and that to wash the head is to wash the body: therefore, when the apostle says, "having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," he means, as the blood is sprinkled or poured upon the heart, so the water should be sprinkled or poured upon the body, (the head.) For John tells us, "The Spirit, and the water, and the blood," "agree in one;" that is, in the mode of their application. I ask the candid reader, if the inference in this case is not decidedly in favor of sprinkling or pouring?

The sum total of what we have written upon this subject, is this: We have shown the best human authorities agree that pouring and sprinkling are valid modes of baptism, and that Christ and his apostles used the terms *born*, *wash*, and *baptize*, as synonymous with pour and sprinkle; and it appears to us, that any unprejudiced mind should be satisfied with what Christ and his apostles say upon this subject. But as there are some who are full of unbelief, and whose theory is greatly endangered by such a conclusion, they must have line upon line and precept upon precept; we will, therefore, push this investigation to their hearts content.

CHAPTER IX.

Mode of Baptism Continued.

In this chapter we will call the attention of the reader to various cases of baptism, as recorded in the sacred scriptures.

1. The case of the Eunuch we will consider first. In this case the Baptists think they have an instance of immersion as clear as a sunbeam. But all the evidence this text affords, is only of an inferential character. We first notice the inference of immersionists; it is this: The Eunuch was immersed. Why? They both went down into the water, and they both came up out of it. Let us see what this proves.

"They both went down into the water." Was this baptism? Surely not, for it is said, that after this he was baptized. They both came up out of the water. Did this constitute any part of baptism? Surely it did not; for it is said, after he was baptized "they came up out of the water," &c. Now the baptism took place between their going into, and their coming out of the water; and as going into, does not mean under, and coming out of, does not mean from under the water, there can be no immersion in the case. But the Baptists think their going into, &c. is presumptive evidence of immersion. Very good. We will suppose the case of the jailer, and also that of Cornelius, where they did not go to the water, nor even out of the house! These instances form presumptive evidence against immersion; for if to baptize a man in a river is presumptive evidence of an immersion, then to be baptized in a house is presumptive evidence that there was no immersion—thus we perceive, the Baptist gains nothing by inference in this case. A short quotation from Mr. Jamieson, will show the Eunuch was baptized by sprinkling or pouring, and not by immersion:

"Many consider the baptism of the *Eunuch* a very clear case of *immersion;* the *contrary* of which we shall now prove.

"The circumstances of this case are related in Acts viii: 26—39. We are here told that Philip 'heard him (the Eunuch) read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man guide me,' &c. The place of the scripture which he read was this: 'He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth,' &c. The Eunuch asked Philip 'Of whom speaketh the prophet this? of himself, or of some other man? Verse 34. The Eunuch asked an explanation of the prophecy he was reading; Philip perfectly understood him, and the next verse says, 'began at the *same scripture* and preached to him Jesus.' As the Messiah was the subject of prophecy in this part of the Book of Isaiah, he no doubt developed the prophecy concerning Christ—its accomplishment in his humiliation, and also the triumphs of his kingdom. When 'He shall see his seed, prolong his days, and the pleasure of the Lord shall prosper in his hand.' Let the reader carefully note, that this *prophecy* concerning Jesus Christ, read by the Eunuch, commences at verse thirteen

of the fifty-second chapter, and ends with the fifty-third chapter.* [It should not be forgotten that the scriptures were not divided into chapters and verses for hundreds of years after the baptism of the Eunuch. They were only divided by the nature of the subject.]

"The question is, 'Of whom speaketh the prophet *this?* (the matter of prophecy) of *himself*, or of some *other man?*' 'He began at the same scripture, (not at the same chapter or verse, as they were divided into chapters in the year 1240, and into verses 1445,) and preached to him Jesus.' The plain sense is, he explained the *prophecy* concerning *Christ Jesus.*† Under Philip's development of this prophecy, the Eunuch received sufficient instruction on the subject of baptism, to ask for and receive it.

"Now, the important question is, what part of this prophecy led Philip to unfold the subject of baptism, and the Eunuch to ask for and receive it? Let the careful reader turn to this remarkable prophecy, bearing in mind that Jesus Christ claims the NATIONS of the earth as the purchase of his blood, and has commanded that they shall be discipled, baptized, &c. Turn, I say, to this prophecy, and there read this glorious proclamation: 'So shall he sprinkle many *nations,*' &c. Isaiah lii : 15. How strikingly does this harmonize with 'Go disciple all *nations,* baptizing them,' &c. Here the subject of baptism was fairly before the Eunuch in the very commencement of the passage explained by Philip. Upon this passage, 'So shall he (Christ) *sprinkle many nations,*' and that in Ezekiel xxxvi : 25, 'Then will I *sprinkle* clean water upon you,' &c. it is presumable the Jews predicated the idea that Christ would baptize his subjects when he came as the Messiah: hence their question to John the Baptist, 'Why baptizest thou then, if thou be not the Christ,' &c. John i. If he were the Christ, they expected him to baptize, (according to the above predictions.) Now, as the Eunuch was undoubtedly baptized according to the *prophecy* he read, and from which Philip preached to him his first lessons (probably) on the subject of baptism. He was most certainly baptized by *sprinkling.* But 'they went down both into the water, both Philip and the Eunuch, and he baptized him.' Yes, they went into the water; this was one thing; and he *baptized* (or sprinkled) him; this was another thing altogether. Whether they went literally *into*, or merely *to* the water, as many learned critics contend, is a circumstance, we conceive, of no great importance in this case, as it was just as easy to have baptized him by *sprinkling in* the water as on *dry land:* and as they were travelling in the desert, of course they would be under the necessity of going to the water 'together.' This *prediction,* 'So shall he *sprinkle* many *nations,*' &c. most evidently must receive its accomplishment in the baptism of the '*nations,*' agreeably to the great commission, 'Go disciple all *nations, baptizing* them,' &c.

"*The celebrated Mr. Benson, in his Note on Isaiah lii : 13, says: 'This is the beginning of a new prophecy, continued from hence to the end of the next chapter, which, as has been justly observed by many, both ancient and modern interpreters, should have begun here.' "

"† Our friend Campbell and his disciples, will possibly agree with us that Philip explained the *prophecy;* as a shorter text would have made him a textuary, and it would have taken him 'too long to have gone through the book, explaining only one or two verses in a discourse.' This, according to those *great men,* would have been inconsistent with the character of a religious teacher."

We conclude, from every circumstance of the case, that the Eunuch was baptized by *sprinkling*, and not by immersion; as this is specifically the mode taught him by the prophecy, from which he learned he ought to be baptized. Consequently, to 'sprinkle the *nations*,'—'To sprinkle clean water upon them,' is to baptize them according to the word of inspiration. Let it not be forgotten that the *nations* to be baptized, are composed of men, women and children."

2. The second case to which we call attention, is the baptism of Paul. Upon this subject, we will quote a few plain thoughts from Mr. Jamieson:

"'How was this man baptized?' We answer—and can prove—that he was baptized in a private house, and in an erect posture. To the law, and to the testimony. Let us go to Damascus, into the street which is called Straight, and inquire in the house of Judas for one called 'Saul of Tarsus.' Acts ix: 11. Ananias, who baptized him, is there seen '*coming in*.' Verse 12. Yes, by the command of the Lord, he '*entered into the house*.' Verse 17. Not a word said, or even hinted, respecting him and Saul going *out*. But on the spot—in the very place where Ananias found him—there it was that 'he received sight forthwith, and arose, and was baptized.' Verse 18. This account is short but plain, and sufficiently satisfactory to any candid, unbiased mind. If we may not positively say how this man was baptized, we may most assuredly say how he was not baptized. It was not, it could not have been, by immersion. But we are not bound to prove a negative. The burden of proof lies on the other side; on those who affirm that he was baptized in that mode. Such proof has not, and we are bold to say, can never be produced. We proceed to prove our position, from evidence that can neither be questioned or controverted; from the very language used by the Holy Ghost in verse 18: 'He *arose* (*anastas*) and was *baptized*.' The Greek participle *anastas*, partaking at once the qualities of the noun and verb, will settle this matter beyond doubt or cavil. The literal and plain rendering of *anastas ebaptisthe* is, having *stood up* he was baptized. Dr. Parkhurst, who was no yesterday critic, says the word signifies '*To stand again*, to *rise* from a sitting or recumbent posture.' A few examples will clearly show that this rendering is just. 'He (Jesus) went into the synagogue on the Sabbath day, and *stood up* (*anaste*) to read.' 'But Jesus took him by the hand and lifted him up, and he '*arose*,' (*anaste*,) or it should be, '*he stood up*.' 'And there *stood up* (*anastas*) one of them named Agabus,' &c. 'But Peter took him up, saying, *stand up*,' (*anastethi*.) Luke iv: 16. Mark ix: 27. Acts x: 26, xi: 28. The inquisitive critical reader may further consult Mat. ix: 9; Mark i: 35; ii: 14, and also in the chapter where Paul's baptism is recorded, he will find this word six other times used to denote an *erect posture*, viz: Verses 6, 11, 34, 39, 40. But we have reserved one passage which settles the matter completely and fully, the transactors themselves being judges. It is Mark xiv: 60. 'And the High Priest *stood up* (*anastas*) in the midst and asked Jesus,' &c. Here the identical word *anastas*, is used by the Holy Ghost to express the posture of the High Priest, when he '*stood up*;' and the translators have so rendered it in the verse just cited. Now let us read, compare, and conclude. Mark xiv: 60. 'And the High Priest (*anastas*) *stood up* in the midst, and asked Jesus,' &c. Acts ix: 18. 'And (Saul) *anastas*, *stood up*, and was baptized.' Now put all these things together, and the amount of the whole is this: 'On a certain day, in the city of

Damascus, on a street of that city called Straight,' and in the house of Judas 'there was a man called Saul of Tarsus, who was three days without sight, and neither did eat nor drink;' 'that a certain disciple at Damascus,' by the command of the Lord Jesus Christ, the great head of the church, 'entered into the house,' and there, '*in the house of Judas*,' putting his hands on Saul, 'he received his sight forthwith, and *stood up*, (*anastas*,) and was baptized.' Here the plain, simple narrative, the unvarnished detail of circumstances, both the original and translation, the Greek and English, the posture of the body in having been upright, all go to settle the question as to the mode of baptism. It could not have been *dipping, or plunging* the body into the water all over.

"The humble believer, therefore, who has *stood up*, and received baptism like Paul, in the midst of a solemn congregation, in the church, or in the house of a friend, need never be ashamed or alarmed, should he hear his baptism censured and condemned a thousand times, and himself proscribed as not belonging to Christ's visible kingdom; for if Paul was baptized, really and truly, so is he. And the honest minister who officiates in baptism, like Ananias, when he baptized his converts, male and female, *standing up*, or in an erect posture, need never be confounded when he has such an eminent gospel example before him as the case of Ananias baptizing in the house of Judas, and in an erect posture, such a man as Saul of Tarsus, afterwards the great apostle of the Gentiles." Pedo-baptist, No. 1, Vol. i. pp. 11, 12.

3. Our third case is that related in Acts, second chapter, where three thousand were baptized in one short evening. We quote from Mr. Jamieson, who, upon this subject, says: "Let it be remembered that it was the *third hour* of the day, or nine o'clock in the morning, when the multitudes came running together, to see and hear the occurrence which had taken place among the disciples; that after this, Peter and the other apostles spent a considerable time in preaching to them, before any were baptized; and that the day must have been far spent before the work of baptizing could possibly have been commenced. We cannot, therefore, suppose that more than *one-half* of the *day* was employed in baptizing these three thousand persons. Add to this that we have no evidence that any were employed in baptizing on this occasion, except the *twelve apostles*. Here, then, were *three thousand* persons to be baptized by *twelve men*, in the space of *six hours;* that is two hundred and fifty to each administrator. This would be less than one and a half minutes to each subject. Now is it possible, unless they were specially assisted by a miraculous influence, that twelve men could have *immersed* this multitude in so short a time? We think not. And as there is no intimation of any thing miraculous in this part of the transactions of that day, we conclude that it is altogether improbable that all these persons were immersed. Besides, to have immersed so many in so short a time, would have required many places where there was an abundance of water, which could not have been so readily obtained in Jerusalem; especially in that season of the year, when the springs in that country were generally very low. Add to this, that there is no intimation of their going out in search of such places, or of any change of apparel; both of which would have been necessary, and from the circumstances of the case, could not have been provided until the very time they were needed. These facts being admitted—and they cannot be readily con-

tradicted—there is every reason to think that the apostles baptized by *effusion* or *sprinkling*, and not by immersion."

4. The fourth case to which we call attention, is the baptism of Cornelius—Acts, tenth chapter—in which the inference is very clear and conclusive, against immersion. Mr. Jamieson remarks: "In respect to this case, it is worthy of remark, that Cornelius 'had called together his kinsmen and near friends,' who, probably, were numerous, and, when added to the family of Cornelius, composed a considerable congregation. These persons were all Gentiles, and entirely unacquainted with the nature of the instructions which they were to receive, until they heard them from the lips of the apostle; they could not, therefore, be prepared with suitable changes of apparel for the purpose of being immersed. As soon as Peter came to the house of Cornelius, he was introduced to this assembly, and began to address them in the name of Jesus Christ. While he was thus addressing them the Holy Ghost fell upon them, the evidence of which was indubitable; insomuch, that the Jewish Christians who had accompanied Peter, and who were present, though they 'were astonished,' could not gainsay it. Then Peter, addressing himself to those Jewish Christians, said: 'Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?' It is natural to understand these words to mean, Can any man forbid water *from being brought in here?* For it was in the house of Cornelius, in the presence of that assembly, at the very time of these transactions, that Peter made this inquiry. We cannot, therefore, without a very forced and unnatural construction of his words, and that in defiance of the circumstances in which they were uttered, understand him to inquire, can any man forbid our going out to some pond, river, or fountain of water, to baptize these Gentiles? The subsequent verses represent, that the baptism of these persons took place *immediately in the place* where they were then assembled. Peter commanded them to be baptized, which being *immediately* done, the religious services were closed, and then these Gentile Christians entreated him to tarry with them a few days. All the circumstances of the case, therefore, seem to say that water was brought into the house of Cornelius, into the very apartment where they were assembled, and that these persons were baptized immediately on the spot; and, consequently, that they were baptized by *effusion*, or *sprinkling*, and not by immersion. And it would certainly be a matter of some surprise, on the presumption that they were *immersed*, that no mention is made of looking or inquiring for a suitable place for the purpose of baptizing this company, and that there is nothing said concerning a change of dress. There is a strong presumption, therefore, in this case also, in favor of baptism by effusion or sprinkling."

5. The case of the Philippian jailer we next consider, as recorded in Acts xvi. In relation to this case, Mr. Jamieson remarks: "This jailer had thrust Paul and Silas into a dungeon, and made their feet fast in the stocks. In this situation these apostles prayed and sung praises to God. While they were thus glorifying their Heavenly Father, he interposed in their behalf. Instantly the bolts and bars gave way, and the prison doors flew open. The jailer, discovering that the prison doors were open, and supposing that the prisoners were all gone and that he would be held accountable for their absence, attempted to take his own life. This was prevented, by his being informed by Paul that the prisoners were all safe. Then the jailer

called for a light, hastened into the prison rooms, and finding every thing as Paul had declared to him, was led to reflect on his own lost and sinful condition—when he came and prostrated himself before these persecuted servants of Jesus Christ, anxiously inquiring what he must do to be saved. The same hour of the night he took Paul and Silas out of the '*inner prison*,' washed their stripes, and was baptized, he and all his family, immediately. It is a rational conclusion, from the circumstances here recorded, that the jailer's residence was under the *prison roof;* that though he took the apostles out of the *inner prison*, or *dungeon*, he did not take them *beyond* the *confines* of the *prison walls;* that he and his family were baptized in the *outer prison;* and, therefore, that they were baptized by *effusion* or *sprinkling*.

"The reader will particularly observe,

"1st. They were 'cast into *prison*.' Verse 23.

"2d. 'Thrust into the INNER PRISON.' Verse 24.

"3d. When the doors flew open, the jailer 'sprang *in* (of course to the INNER PRISON) and fell down before Paul and Silas.' Verse 29.

"4. 'And brought them *out*' (of the *inner prison*) to the *outer prison*, just where they were first lodged by the magistrates. Verse 30.

"5. Here, in the *outer prison*, their stripes were washed, and they administered baptism, at midnight.

"6. The jailer brought them 'into his house'—verse 34—which was another apartment *connected* with the *prison*, and under the *prison roof;* for in this very apartment Paul considered himself in prison, for it was here he learned that the magistrates sent to 'let these men go.' Verse 35. To which Paul replied: 'They have beaten us openly uncondemned, being Romans, and have cast us *into prison;* and now do they thrust us *out privily?* Nay, verily; but let them come themselves, and *fetch us out*.' Verse 37. This would have been downright hypocrisy, if they had slipped out the night before to some pond or river, and then back again to the prison, and then make their persecutors believe they would not leave the *prison* until taken out '*publicly*.' Such a scene was never acted by an apostle of Jesus Christ; and it must be a very bad cause that requires such hypocrisy to support it.

"In reviewing the circumstances already noticed, it is worthy of remark, that there is no mention made in the New Testament of going to any pond, river, stream, or fountain of water, for the sole purpose of baptizing, except it be in the case of Philip and the Eunuch, and they were travelling on the highway. It was in the Eunuch's carriage where Philip preached to him, in which no water could be had, and he was baptized at the first water to which they could have access. Even this exception, therefore, will not at all affect the conclusion at which we wish to arrive. As it respects other cases, John the Baptist preached and baptized at the same places, viz: At Jordan and Enon, near to Salem. The apostles, on the day of Pentecost, appear to have baptized at the place of their public assembly, as there is no mention made of their going elsewhere for this purpose. Cornelius and his friends were, probably, baptized in *his house*, where Peter preached to them. The jailer and his family were baptized under the *prison roof*, being the place where the apostles taught him the way of salvation through faith in the Lord Jesus Christ. To these examples there is nothing of a contrary nature to oppose, as far as scripture evidence is concerned; and, therefore, as far as we can de-

rive information from the New Testament to direct our practice, we conclude that the time and place of public worship, is the proper time and place to administer Christian baptism."

This extract, we think, very clearly demonstrates that the jailer was not immersed. We think the whole matter might be very safely rested here, as it must be evident to every impartial mind the evidence which the foregoing cases afford, are decidedly in favor of sprinkling and pouring, and that baptism by immersion, cannot be proved by any one text in the Bible.

Lest it should be supposed we have evaded one of the most important texts in the Bible, we will call the attention of the reader to the sixth chapter of Romans, beginning with the first verse. "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life," &c. This text is the stronghold of our Baptist friends; and, as we told the reader in our previous remarks, we would defer farther remarks on the notion of the Baptists as regards the design of baptism, until the mode of baptism was noticed, we now ask your careful attention to what we will now present.

If ever a passage of scripture was wrested from its true meaning, and tortured to suit the fancy of those who have a theory to support, this is the one; for it is wrested and tortured when brought to support the theory of immersion, as the sign of Christ's burial and resurrection, in the holy ordinance of baptism—for the Baptist will have it, that baptism is designed to represent the burial and resurrection of Christ. A notion this, truly! and as farfetched as ever entered a crazy brain. As it respects the burial and resurrection of Christ, there was but one sign given of it—the sign given by the prophet Jonas being three days in the belly of the fish. The reader will please hear the words of Christ upon this subject: "But he answered and said unto them, an evil and adulterous generation seeketh after a sign, and there shall *no sign be given to it but the sign of the prophet Jonas;* for as Jonas was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth." Matt. xii: 39, 40. Now if baptism was a sign of Christ's burial and resurrection, why did he not plainly tell the people it was? and why did he say that no sign should be given to it but the one alluded to? Can any one be justifiable in believing any doctrine so plainly contradictory of the words of Christ? This doctrine says, another sign has been given. Christ says, no other shall be given but the sign of the prophet Jonas. They may believe it who will, but we will not believe any thing so positively contrary to the words of the Lord Jesus. If baptism was designed to set forth the burial and resurrection of Christ, how was it that the disciples, who preached and practised it, and saw thousands baptized, did not understand what the rising from the dead should mean? for none of them understood "this saying." Again: If this was the design of baptism, it should have ceased with the resurrection of the Saviour. It was instituted long before his death, and must have been a type of the old dispensation to point to Christ's burial and resurrection, just as the bloody sacrifices pointed to his death, and with them must have

been laid aside after the end for which they had been instituted had been accomplished—for the sign must cease when the thing signified is attained unto. But the practice of the Baptists is at war with their theory. If, as they say, baptism does signify the burial and resurrection of Christ, they should require individuals to partake of the Lord's Supper first, to show forth his death, and then to be baptized, to show or set forth the burial and resurrection of their Saviour. But they reverse the order of these acts, and baptize the subjects first, then subsequently admit them to the table of the Lord. By this course, they show forth the burial and resurrection of the Lord before his death; a thing inconsistent with itself, as error generally is.

Once more: What resemblance is there between a man's wading into a pond up to his arm-pits, and then another to dip his head and shoulders under and take him up again in a second, and placing the body of Christ in a sepulchre hewn out of a rock? You must know that the entrance was on the side of the sepulchre, like that to a house; for it is said when Peter came to the sepulchre, "Stooping down he looked into it, and saw the clothes," &c. Now we all know that in looking into a grave in this country, (burying as we do,) no man would stoop down to look into it, but stand up and look over into it. Even if Christ had been buried as we bury in this country, we know the burying is performed by placing the body in the tomb, and then pour or sprinkle the earth upon the coffin, so that pouring or sprinkling would better represent the burial of Christ than dipping. We have seen many persons buried by pouring earth upon them, but never saw one buried by dipping or plunging the body into the earth. The text, when properly considered, forbids the construction put upon it by immersionists. We would caution the reader against a practice too common, which is this: To conclude whenever the terms baptism, baptize, &c. is found, they mean water baptism and nothing else; but when the word of God is read, always look at what idea the writer intends to convey by the use of the terms—for they are frequently used when there is no water meant in the text.

The scriptures give us a baptism to Moses in the wilderness, the baptism of John at Jordan, the baptism of sufferings, as was that of Christ when he said to his disciples, "I have a baptism to be baptized with," &c.—and, also, the baptism of the Holy Ghost—"Ye shall be baptized with the Holy Ghost not many days hence." This baptism of the Spirit, has been perpetuated to the present day. But if this be denied, (as it likely will be by Mr. Campbell,) it certainly did last during the apostolic day. Hence when we read in their writings of baptism, we should carefully inquire what baptism is meant—whether of water, or of the Holy Ghost. With this object in view, let us approach Paul's writings, and see if he always means water baptism when he uses the terms baptize, baptized, &c. In his first letter to the Corinthians, twelfth chapter, he labors to show the church at Corinth, that Christ is the head of the church, which he calls the body. And, in showing how the members become united to Christ, their head, he says: "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit." Verse 13. In this text a spiritual baptism is meant, for he thus expresses it: "By one spirit," &c. In the letter to the Colossians, second chapter, he guards the church against being deceived by enticing words. Verse 4. He cautions to walk in Christ Jesus, as they had received

him. Verse 6. He tells them they were then complete in Christ, who was the head of principalities and powers. Verse 10. And in showing them how they were complete in their head, he tells them they were circumcised with the circumcision made without hands, which doubtless means the spiritual circumcision. That, he calls the circumcision of Christ. "Buried with him in baptism, wherein also ye are risen with him through faith of the operation of God, who hath raised him from the dead." Verses 11, 12. The effect of this baptism is stated in the following verse: "And you being dead in your sins, and the uncircumcision of your flesh hath he quickened with him, having forgiven you all trespasses," &c. From this quotation we see what effect is ascribed to baptism and circumcision, namely: A quickening from their dead and sinful state, and the forgiveness of all sin. This effect cannot be ascribed to water baptism. In describing the baptism by which they were united to Christ, their head, he says: "Wherein also ye are risen with him through faith of the operation of God." That this does not mean water baptism is clear, for in that case they would have been raised by the hands of the minister; but Paul says they were raised "by faith." And what is said of circumcision in this passage, may be said of baptism—that is, the baptism made without hands—for surely there was no need of hands, if they were raised "by faith." So were they buried, by faith, the same power that raised them up. If the reader will read these passages for himself, he will find that the apostle is speaking of the spiritual union of the members with Christ, and shows that this was effected by the baptism of the Spirit.

Let us now examine the remarks of the same writer in his letter to the Romans, and let him interpret his own language; or, what is the same thing, let his language above quoted be applied to this epistle also. Different writers use different figures to represent the same thing; but when we see a man writing many letters and using the same figures in all of them, we may be at some loss to know the meaning in the first use of the figures; but when we see the same figures and terms in succeeding letters, with their connection and meaning more fully expressed, we are at no farther loss to know his meaning. This is just the case with the text before us: "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death." Here we perceive the apostle is showing that the church at Rome, composed of Jews and Gentiles, were all one in Christ; and that although sin had much abounded, grace did much more abound; and that although grace had thus abounded, it should be no pretext for their sins—the reason being this: they were united to Christ as members of one body, and this union he says was accomplished by baptism. The question for us now to settle is, What baptism does the apostle allude to? Does he mean water baptism, or the baptism of the Spirit? To this question the Baptist answers, Water baptism. Well, let us try and see if we can make good sense of the apostle's remarks with this meaning of the term. To make good sense for the Baptist, the text should read, "Know you not that so many of us as were baptized into water were baptized into Jesus Christ, therefore we were buried with him by baptism into water; that like as Christ was raised up from the dead by the glory of the Father, even we also were raised up out of the water, to walk on dry land." This surely would be literally the view which the Baptists take of it.

Again: To suit the Baptist it should read, "Therefore we were buried by baptism into water;" showing the act of burying to have taken place previous to the time of writing the letter. But the apostle says we *are* buried, which shows the persons addressed were in a buried state at the time of writing the letter: "Therefore we are buried," &c. Surely they were not all *then* under the water at the time of writing this epistle.

Once more: To suit the Baptist it should read, "For if we have been planted together in the likeness of his death, we have been, also, in the likeness of his resurrection." Whereas, the apostle says, "For if we have been planted together in the likeness of his death, we *shall* also be in the likeness of his resurrection," which shows they had not as yet been in the "likeness of his resurrection"—which is not a fact according to the Baptist theory, for they say their rising out of the water is like his resurrection. And all of them will contend that they have been "in the likeness of his resurrection." But Paul tells us, we *shall* be also "in the likeness of his resurrection," provided they have been conformable to his death, and do not permit ourselves to be brought into bondage again by those things whereof we are "now ashamed."

If we understand this text as alluding to water baptism, then we must believe that water can kill sin, crucify the old man, and quicken, or give new life. This, I say, we must do, to be consistent. Therefore Mr. Campbell, with his penetrating eye, seeing that consistency would drive all who contend for this interpretation to these conclusions, with all his inconsistencies, vows he will be consistent in this, and consequently calls immersion regeneration; and says it destroys sin, unites to Christ, and makes us as innocent, as clean, and as unspotted as an angel. We will close our remarks on this text, by a quotation from Mr. Jamieson. He says:

"Our Baptist brethren think they are here taught the *design* and *mode of water baptism;* whereas, we think it has nothing to do with *either*. The baptism of the Holy Spirit, with its glorious EFFECTS upon the human soul is undoubtedly the subject matter of these verses.

"To support the views of the Baptists, it should have read, 'Know ye not that so many of us as were immersed into *water*, (not *into Christ*) were immersed into his *water*, (not his *death*.)

"Therefore we are immersed with him by immersion into *water*, (not *into death*,) that like as Christ was raised up from the dead by the glory of the Father, even so we also should be *lifted up out of the water* and walk on *dry land*, (not in *newness* of life.) And to support Campbellism it should have added at every point 'for the remission of sins.'

"Then as they go in for the *literal* meaning of the book, the matter would be settled. But as it is, the passage is against them.

"A little greater liberty with this text, than Mr. Campbell has already taken, will possibly bolster up Campbellism in a future edition of his Testament.

"This baptism is the very same that is mentioned by St. Paul, 1 Cor. xii: 13. 'For by one *Spirit*, (not one water) are we all baptized into one body, into Christ, (not into water,) whether we be Jews or Gentiles, whether we be bond or free.'

"The death, burial and resurrection, mentioned in the text, must be understood in a moral, or spiritual point of view, or we must suppose St. Paul was a very incoherent reasoner. In the context, he was endeavoring to reconcile the converted Jews to the Gentile converts,

and gives them to understand, that, although the sin and degradation of the Gentiles was very great, yet God's abounding grace was more than equal to their degeneracy, therefore, they might be saved. And lest the converted Gentiles should abuse this doctrine of grace, he guards it by asking the question, (verse 1,) 'Shall we continue in sin that grace may abound?' He answered, 'God forbid; how shall we, that are *dead to sin* live any longer therein?' He then proceeds to show, that it would be inconsistent with their character, and obligations to God, to live in sin; as by the *Spirit of God*, they 'were baptized INTO JESUS CHRIST:' (not into water,) were 'baptized into his *death;*' (not into water,) were 'buried with him by baptism into *death;*' (not into water,) that like as Christ was raised up from the dead by the glory of the Father, even so, we also (having experienced the '*power* of his *resurrection*, and the fellowship of his sufferings, being made conformable to his *death*,' Phil. iii : 10,) 'should walk in *newness of life*.' Yea, that they should 'reckon' themselves '*dead indeed unto* SIN; but alive unto God,' (verse 11.) All this perfectly corresponds with the passage quoted from the first letter to the Corinthians. 'For BY one SPIRIT are we all baptized into one BODY, (Christ's mystical body,) whether we be Jews or Gentiles,' &c. Also, Gal. iii : 27. 'For as many of you as have been baptized INTO CHRIST, (not water,) have put on Christ.' Does it not clearly appear from the Holy Scriptures, that all who are baptized by the *Spirit of God*, are in a *moral* or *spiritual* sense '*in Christ Jesus*,' 'made conformable unto his '*death*,' '*burial*,' and '*resurrection?*' And is not all this effected by the same *power* that *raised Christ* from the *dead?* Why then, wade ponds, rivers and lakes, to find the explication of this text, rather than admit that it teaches the renovation of our natures by the baptism of the *Holy Ghost?* The fact is, there is no man living that can find in the inspired book of God, a single passage in which water baptism is called a BURIAL, much less may he hope to find *death, burial*, and *resurrection*, mentioned as the *effects of water baptism.*

"Water baptism administered in any mode with which we are acquainted, is unlike to *burials* of any *nation* of the globe. To make a sudden pop under water, emblematical of a *burial*, is as farfetched a conceit, and as great an abuse of language and common sense, as any which adorns the pages of Alexander Campbell. Surely nothing more can be necessary to convince the reader that St. Paul, in Rom. vi. speaks of *spiritual*, and not *water baptism*, than carefully to consider the glorious EFFECTS ascribed to that baptism.

"1. '*Baptized into Jesus Christ.*' 'Therefore, if any man be *in Christ*, he is a new creature: old things are passed away; behold, all things are become new.' 2 Cor. v : 17. 'There is therefore now no condemnation to them which are *in Christ* Jesus,' &c. Rom. viii : 1. 'For we are his workmanship, created *in Christ* Jesus unto good works,' &c. '*In whom* (Christ) all the building, fitly framed together, groweth unto an holy temple *in the Lord: In whom* ye also are builded together for an habitation of God *through the Spirit.*' Phil. iii : 10. According to these declarations, to be 'baptized *into Christ*,' is to experience God's *creative* and *renewing power*, which forms a vital *union* between the soul and Christ. It is not *water*, but *spiritual baptism*, that *effects* this.

"2. '*Baptized into his death.*' As Christ really *died* for sin, so we really *die to sin*, consequently we are represented as being 'planted together in the likeness of his *death*,' that by 'newness of life' we may

be 'in the likeness of his *resurrection:* Knowing this, that our old man is *crucified* with him, that the body of sin might be *destroyed.*' Verses 5, 6. Hence says the apostle, 'Likewise reckon ye also yourselves to be *dead* indeed unto *sin*, but alive unto God through Jesus Christ our Lord.' Verse 11. How shall we, that are *dead to sin*, live any longer therein? Verse 2. Here then is the *death* produced by this baptism, a *death to sin;* and it certainly does not require the wisdom of Solomon to know it must be a *spiritual baptism*, that produces this *effect.* But it is thought that immersion in water *represents* the death of Christ. Can any man discern any possible similarity between dipping a man *under water*, and the *hanging of Christ on the cross?* Certainly not. But there is reason in saying, when we are '*crucified* to the world,' and '*die* to *sin*, we are planted in the likeness of his *death.*'

"3. '*Buried with him in baptism* INTO DEATH.' As Christ died and was buried, so are his people not only '*dead* to *sin*,' but *buried out of*, or delivered *from*, the 'filthiness of the *flesh* and *spirit.*' 2 Cor. vii : 1. Christ's death and burial out of the *natural world*, are here represented by the *death* and *burial* of his people out of the *pollutions* of the *moral world.* Here we have a *burial* corresponding to the *death*, when the passage is understood in its connexion and *spiritual light*—whereas, if it be understood *literally*, the baptized must absolutely be put to *death* by water. But it is thought that immersion represents the '*burial*' of Christ. Now, I ask, is there any possible similarity in plunging a man *under water*, and placing the body of Christ in a *sepulchre* that was *hewn* out of the *side of a rock*, which was closed by rolling a stone to the door? Not one particle.

"4. '*That like as Christ was* RAISED *up from* the *dead* by the glory of the Father, even so we also should walk in *newness* of *life.*' As Christ after his *death* and burial, was *raised* from the *dead* by the glorious *energy* or *power* of God, so God's people experience the *resurrection power* by the baptism of the Holy Ghost. 'For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free,' &c. 1 Cor. xii : 13. 'That I may know him, and the *power* of his *resurrection*, and the fellowship of his sufferings, being made conformable unto his *death.*' Phil. iii : 10. 'If ye then be *risen* with Christ, seek those things which are above,' &c. Col. iii : 1. These passages go to show, that *rising* with Christ to NEWNESS OF LIFE does not mean, *rising up out of the* WATER, to represent the resurrection of Christ; but that the *dead in sin*, by the *power of God*, are brought to *spiritual life.* Hence the expression, 'we know that we have passed from *death unto life*, (not because we have been in the *water*,) but because we love the brethren,' &c. 1 John iii : 14. How forcible the following verse: 'Buried with him in baptism, wherein ye also are *risen* with him (not from water by the hands of a minister,) but *through the faith of the operation of God*, who hath *raised* him from the *dead.*' When '*buried*' (as it is called) in *water* baptism, we are *raised by the hands* of the *minister;* when *buried* by *spiritual baptism*, we are raised '*through the faith of the* OPERATION OF GOD.' Col. ii : 12.

"5. '*Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death.*' Here our apostle appeals to their *knowledge* of the *relation* they bore to God by baptism. Was it by *water* or the *Spirit*, that they had *knowledge* of their *death to sin?* Let the word of God decide. 'Now we have received, not the spirit of the world, but the *Spirit* which is of God, that we might know the things that are

fully given to us of God.' 1 Cor. ii : 12. 'The *Spirit* itself *beareth witness* with our spirit, that we are the *children of God*.' Rom. viii : 16.

"From these passages it seems that it is not the recollection of our struggle in some pond or river, that '*beareth witness* with our spirits, that we are the children of God,' but 'the *Spirit itself*.' And, according to St. John, 'He that believeth on the Son of God, hath the *witness in himself*,' Campbellism to the contrary notwithstanding.

"We have been more particular in the investigation of this text, as on it is predicated the doctrine, that the *death*, *burial*, and *resurrection* of Christ, are *represented* by immersion—a doctrine it certainly does not contain."

This chapter has been protracted farther than we had anticipated, but we hope the reader will bear with us while we give in conclusion, an extract from that celebrated divine, Rev. R. Watson:

"It is not probable, that if *immersion* were the *only* allowable mode of baptism, it should not have been expressly enjoined.

"It is not probable, that in a religion designed to be *universal*, a mode of administering this ordinance should be obligatory, the practice of which is ill adapted to so many climates, where it would either be exceedingly harsh to immerse the candidates, male and female, strong and feeble, in water, or in some places, as in the *higher latitudes*, for a great part of the year impossible. Even if immersion were in fact the original mode of baptizing in the name of Christ, these reasons make it improbable that no accommodation of the form should take place, without vitiating the ordinance. This, some of the stricter Baptists assert, although they themselves depart from the primitive mode of partaking of the *Lord's Supper*, in accommodation to the customs of their country.

"It is still more unlikely, that in a religion of mercy there should be no consideration of health and life in the administration of an ordinance of salvation, since it is certain that in countries where cold bathing is little practised, great risk of both is often incurred, especially in the case of women and delicate persons of either sex, and fatal effects do sometimes occur.

"It is also exceedingly improbable, that in such circumstances of climate, and the unfrequent use of the bath, a mode of baptism should have been appointed, which, from the shivering, the sobbing, and other bodily uneasiness produced, should distract the thoughts and unfit the mind for a collected performance of a religious and solemn act of devotion.

"It is highly improbable, that the three thousand converts at the Pentecost, who, let it be observed, were baptized on the same day, were all baptized by immersion; or that the jailer and 'all his' were baptized in the same manner in the night, although the Baptists have invented 'a tank, or bath, in the prison of Philippi' for that purpose.

"Finally, it is most of all improbable, that a religion like the Christian, so scrupulously delicate, should have enjoined the immersion of women by men, and in the presence of men. In an after age, when immersion came into fashion, baptisteries, and rooms for women, and changes of garments, and other auxiliaries of this practice, came into use, because they were found necessary to decency; but there could be no such conveniences in the first instance, and accordingly we read of none. With all the arrangements of modern times, baptism by immersion is not a decent practice. There is not a female, perhaps, who submits to it, who has not a great previous struggle with her *deli-*

cacy; but that, at a time when no such accommodations could be had as have since been found necessary, such a ceremony should have been constantly performing wherever the apostles and first preachers went, and that at *pools and rivers*, in the presence of many spectators, and they sometimes unbelievers and scoffers, is a thing not rationally credible." Watson's Ins. p. 641.

CHAPTER X.

History of the Mode of Baptism.

All that we wish to say upon this subject, we find made ready to our hand by Mr. Jamieson and Mr. Langhorne; we will, therefore, give the reader an extract from each of these gentlemen.

Mr. Jamieson says: "It is sometimes contended 'that baptism was universally performed by immersion for the first 1300 years.' This assertion we have proven to be essentially incorrect, as we have shown that *pouring* or *sprinkling*, and not immersion, was practised by the *apostles of Jesus Christ in the first century.* We admit that immersion was practised in the second century, and so were many other *superstitious appendages* to baptism—immersion *three times*, *anointing with oil*, *signing* with the *sign* of the *cross*, *imposition of hands*, *exorcism*, eating *milk* and *honey*, *putting on of white garments*, all connected with baptism, and first mentioned by Turtullian; the invention of men like himself, who were *superstitious* to a degree worthy of the darkest ages.

"1. Neither Turtullian nor Cyprian denied the validity of baptism by *pouring* or *sprinkling*, and even *practised* it among the sick, nor did they *immerse* them if they afterward *recovered health.* Cyp. Epis. 69. Here then, we have immersion and *effusion* in the second century.

"2. Ireneus, in 67 years of the apostolic age, mentions a sect of Christians who baptized by *effusion.* Advers. Herses, Lib. 1, c. 39.

"3. 'Novatian became a Christian about one hundred years after the apostles, and was baptized by EFFUSION or SPRINKLING.' Wall's Hist. Inf. Bap. pp. 353, 357. This, then, was in the close of the *second*, or beginning of the *third* century.

"4. 'Sprinkling was' practised 'in Africa in the third century.' Robertson's Hist. Bap. p. 402.

"5. 'Constantine the Great, who died in the fourth century, (337,) being clothed with a white garment, and laid upon his bed, was baptized in a solemn manner by Eusebius, Bishop of Nicomedia.' Dupin's His. Ecc. vol. 11, p. 84. Also, Miller's Hist. of Prop. of Chris. vol. 1, p. 392.

"6. Gennadius of Marseilles, in the *fifth* century, says that baptism was administered in the Gallic church in his time, *indifferently*, by immersion or by SPRINKLING. Watson's Inst. p. 441.

"7. Dr. Wall says, 'In the *fifth* century, baptism was administered in France *indifferently*, by immersion and ASPERSION.' His. Inf. Bap. p. 357.

"8. 'POURING was anciently the established mode of administering baptism in the *Netherlands*.' Pond on Inf. Bap. p. 48.

"9. The author of letters to Bishop Hoadly, (a learned *Baptist*,) admits that 'for *thirteen hundred years successively after the apostles*, SPRINKLING was permitted upon extraordinary occasions.' Plain Act, &c. p. 16. Here a learned and professed Baptist seems clearly to concede all that is necessary in regard to the testimony of history in favor of *sprinkling*.

"10. W. Strabo, who flourished in the *ninth century*, considered *pouring a valid mode of baptism*. De. Rebus. Ecc. chap. 26.

"11. Mr. Robinson, also a learned Baptist, admits that 'before the reformation, SPRINKLING was held VALID in cases of necessity.' Hist. of Bap. p. 116.

"12. Dr. Reed says, 'We do know that dipping and SPRINKLING were both *practised* in the *second century;* and each practice hath been continued from *that period* to the present time.'

"13. 'Estius, referring to times long before the year *thirteen hundred*, witnesseth that *pouring* had been much in *use*.' Clark's Scrip. Ground of Inf. Bap. pp. 128, 129.

"14. In the *thirteenth century* Thomas Aquinas says 'that baptism may be given, not only by immersion, but also by *effusion* of water, or *sprinkling* with it.' And Erasmus affirms, that in his time it was the custom to SPRINKLE *infants* in Holland, and to dip them in England. Of these two modes, one only was *primitive and apostolic*. Which that was, we shall not just now consider. At present it is only necessary to observe, that immersion is not the only mode which can plead *antiquity* in its favor; and that as the *superstition* of antiquity appears to have gone most in favor of baptism by immersion, this is a circumstance which affords a strong presumption that it was one of those additions to the ancient rite which *superstition originated*. This may be made out almost to a moral *certainty*, without referring at all to the argument from scripture.

"The 'ancient Christians,' the 'primitive Christians,' as they are called by the advocates of immersion, that is, Christians of about the age of Turtullian and Cyprian, and a little downward, whose practice of immersion is used as an argument to prove that mode only to have had *apostolic* sanction, *baptized* the candidates NAKED. Thus Wall, in his History of Baptism: 'The ancient Christians, when they were baptized by *immersion, were all baptized* NAKED, whether they were *men*, WOMEN, or children. They thought it better represented the putting off of the old man, and also the NAKEDNESS of Christ on the cross. Moreover, as baptism is a washing, they judged it should be the washing of the *body*, not of the *clothes*.' This is an instance of the manner in which they affected to improve the emblematical character of the ordinance. Robinson (an able Baptist writer) also, in his History of Baptism, states the *same thing:* 'Let it be observed, that the primitive Christians BAPTIZED NAKED. There is no ancient historical fact better authenticated than this.' They, however, says Wall, 'took great care for preserving the modesty of any woman who was to be baptized. None but women came near her till her body was in the water; then the priest came, and putting her *head also under water*, he departed and left her to the WOMEN.' Now, if *antiquity* be pleaded as a proof that *immersion* was the really primitive mode of baptizing, it must be pleaded in favor of the *gross and offensive circumstance of baptizing* NAKED; which was considered

of as *much importance* as the other: and then we may safely leave it for any one to say, whether he really believes that the *three thousand* persons mentioned in the Acts of the Apostles were baptized NAKED; and whether, when St. Paul baptized LYDIA, she was put into the water NAKED by her *women*, and that the apostle then hastened '*to put her head under water also*, using the form of baptism, and retired, leaving her to the *women*' to take her away to dress. *Immersion*, with all *its appendages*, dipping *three times*, NAKEDNESS, *unction*, the *eating* of *milk* and *honey*, *exorcism*, &c. bears manifest marks of that disposition to improve upon God's ordinances, for which even the close of the *second century* was *remarkable*, and which laid the *foundation* of that *general corruption* which so speedily followed.' See Watson's Institutes, pp. 441, 442.

"From these authorities it seems evident that *pouring* and *sprinkling* have been *practised* in *every age*—by the APOSTLES in the *first century*, and *churches of God ever since*—the assertions of immersionists to the contrary notwithstanding."

We will next give the extract from Mr. Langhorne. Our principal object in giving this extract, is to inform the reader of the origin of the Baptist church in North America, and to show with what grace the Baptist ministers of the present day can re-immerse a subject which has been immersed by a Pedo-baptist minister, saying their baptism is null and void, because the minister who immersed them, was not himself immersed.

"It is well known that the Baptist church exists in America, and that her conduct *here* is characterized by the same intolerance which marked her course there—that here, as well as in Europe, she claims to be the *only true church of Christ*. But *how* came she here? And on *what foundation* does she build her towering pretensions? I will tell you, my readers:—A Mr. Roger Williams, who was a settled Pedo-baptist minister in Salem, Massachusetts, somewhere about the year 1634, was, for certain opinions, ejected from his living, and banished from the colony. With some ten or eleven of his followers, he settled in Rhode Island. Here Mr. Williams became dissatisfied with the baptism which he had received, and turned Anabaptist, or Baptist, if you please. But *how* was he made a *Baptist?* Why, a Mr. Ezekiel Holliman, a *layman*, who had been *baptized in his infancy by sprinkling*, *immersed* him; whereupon, he, the said Williams, by the *authority of his immersion*, dipped Holliman and the rest of his followers!! 'Thus,' says professor Knowles in his memoir of Williams, p. 165, 'was founded the first Baptist church in America, and the second, as it is stated, in the British empire.' *Here is the origin of the Baptist church in America!!!* For the truth of this fact, I refer to Norton's History of New England, published 1669, Winthorp's Journal, and the Rev. Mr. Bachus's Church History of N. E.

"But, says Mr. Finch, the baptism of Williams was a valid ordinance. In reply to this, I will simply say, *it was not so regarded by Mr. Williams* himself. Do you ask for proof? Here it is. Says Gov. Winthorp, 'Mr. Williams and many of his company, a few months since, were, in all haste, re-baptized, and denied communion with all others; and now he has come to question his second baptism, not being able to derive the authority of it from the apostles, otherwise than by the ministers of England, (whom he judged to be ill authority,) so as he conceived God would raise some apostolic power.' Says Scott of Roger Williams, 'I walked with him in the Baptist

way, about three or four months, (!!) in which time he broke from the society, and declared at large the grounds and reasons of it, *that their baptism could not be right*, because it was not administered by an apostle.' Knowles' Memoir of R. Williams, pp. 170, 171. Poor Williams! Alas for the Baptists!!

"But, says Mr. Finch, 'all the Baptists in this country did not spring from the venerable church in Rhode Island; many of them came from Europe.' I will suppose this to be true: and what then? Why, the European *Baptists* obtained *their* authority from the *Mennonites*, and the Mennonites derived theirs from the *Anabaptists:* and pray where did Munzer and his associates get theirs from? Why, from some one who had no *authority at all.* But I have another farcical fact to communicate:—'The father of the General Baptists was a Mr. Smith, who was at first a clergyman of the Church of England; but resigning his living, he went over to Holland, where his Baptist principles were warmly opposed by Messrs. Ainsworth and Robinson. As Mr. Smith *did not think that any one at the time was duly qualified to administer the ordinance of baptism, he baptized himself*, and hence was denominated a *Re-baptist.*' Religious Ceremonies, p. 462.

"Verily, the early fathers of the Baptist church were a valiant class of men! It does not seem to *me* that their cause is very much advanced by drawing on their trans-atlantic brethren; because, if the Rev. Mr. Smith could immerse *himself*, why could not the *layman* Holliman, dip the Rev. Mr. Williams? It strikes me that Mr. Williams' baptism was just about as good as Mr. Smith's, and Mr. Smith's about the same as Munzer & Co.

"Having got through with the evidence in the case, I beg leave to indulge in a few reflections on what has been said. Perhaps, on viewing the rise and progress of the Baptist church, as delineated by the pen of historians, one may be disposed to exclaim, 'Can it be possible that the foregoing extracts furnish us a correct outline of the Baptist church?' To which I reply, if any confidence can be placed in the writings of intelligent and upright men, if history is entitled to credit, then the facts which have been adduced are clearly sustained. If, however, we proscribe all writings, and confide in the bare say-so of *prejudiced* men, then we shall discredit all that has been said, and suffer the testimony of responsible men to go for naught. But, history must, and will have its influence on intelligent minds. Indeed, it cannot be otherwise; because, unto it we refer in order to learn the doings of those whose places we now occupy in the world; and those who shall succeed us on this busy stage of action, will have recourse to the same source of information, to learn what we said and did. History is the connecting link between the past and the present, and shall be our response to the interrogations of the future: and through this medium the living will converse with the dead, until the hand of Omnipotence shall reduce old earth to her original chaos. Referring to the records of by-gone days, I have presented to my readers a series of historical facts, which relate to the rise and advancement of the Baptist church both in Europe and America; which facts irrefragibly accomplish what I promised to do, viz: to prove that, according to Baptist principles, they have no church: that all their exclusive pretensions are without any solid foundation. I now appeal to the sober candor of my readers, and ask, have I not redeemed my pledge?

"It seems to *me* that a church which was originally produced in the eastern hemisphere by the *agitated elements of civil discord and insubor-*

dination, and in the western by *dissatisfaction* and *mortification*, should not be so clamorous about *exclusive* privileges. But for the disquietude and insurrection of the peasants of Germany, which, according to Mr. Mosheim, were at the first '*altogether* of a *civil* nature,' the religious world, in all probability, had never been disturbed with the untiring cry of 'Water! water! follow your Lord and Master *down into* the water!'

"I take no pleasure in performing a task which disfranchises any individual, much less such a number of persons, from the spiritual body of Christ. Yet, when an association of Christians arrogate to themselves privileges and blessings so restrictive in their application as to exclude *all but themselves* from the only relation which affords an antidote to human woes, they should be prepared to make good their boast, or frankly confess that others have equal claims to the privileges and blessings of the gospel as themselves. If our Baptist friends would do this, I would lay down my pen, and most cheerfully extend to them the hand of peace and brotherly love; but, inasmuch as they perseveringly refuse thus to act, it is but just and proper that the rottenness of their foundation should be exposed, that the impartial may see, and take warning. To my mind it appears to be only necessary for this subject to be properly understood, to settle in the minds of all thinking, unprejudiced people, the preposterous pretensions of our Baptist brethren. If it were consonant with the scriptures and apostolic usages, for the fanatic Munzer and associates, to immerse others, when they themselves had never been immersed; and if the *layman* Ezekiel Holliman, who had been *sprinkled* in his *infancy*, could lawfully immerse *Roger Williams*, why may not any and every man do the same, whenever inclination or dissatisfaction prompts him to it? And, indeed, this point is conceded by Mr. Broaddus, of Virginia, in this acknowledgment: 'I GRANT, SIR, THAT IF A MAN HAS NOT BEEN IMMERSED, HE MAY IMMERSE OTHERS; AND HIS NEGLECT OF HIS OWN DUTY MAY NOT DISQUALIFY HIM FOR ASSISTING OTHERS IN THE DISCHARGE OF THEIRS.' Slicer on Baptism, p. 308.

"In conclusion, allow me to say, that the Baptist church has no right, on the grounds of *ministerial qualification*, to self-adulation. But on the contrary, if she adhere to her avowed principles, she is virtually undone; and those who are drawn away by her from other denominations, or otherwise, are deluded and mistaken."

CHAPTER XI.

Regeneration Not Immersion.

Upon the subject of this chapter Mr. Jamieson has some very pertinent remarks in his Treatise on Baptism, chapter eighteen, which we wish to lay before the reader, and hope they will not be unprofitable.

"'Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.' Mr. Campbell, (in his remarks in regard to his debate with Mr. Jennings,) says, "If (regeneration) was repre-

sented by me as the *act* of being *born*, and if my opponent (Mr. Jennings) understood and regarded the import of his concessions on Titus iii : 5, he must feel that he had decided the cause against himself: for if the washing of regeneration was equivalent to being born again, and if the washing of regeneration was different from the renewal of the Holy Spirit, then, unless he could show some other *use* of *water* than the baptismal, it must follow that the only time the term regeneration occurs in the New Testament applied to a person, it is used as convertible with, or equivalent to immersion, which was the only question before us.'" Har. Vol. 2, No. 3, p. 119.

We will here subjoin Mr. Jennings' remarks. "On the other hand it was contended, that his (Mr. Campbell's) argument was nothing better than a sophism; that its chief fallacy consisted in two particulars; first, in having *untruly* represented the scriptural import of the term *regeneration*, to denote 'only the *act* of being *born*.' Second, in having, contrary to the *truth*, assumed it as a point established, that by '*the washing*' spoken of by the apostle, in connection with *regeneration*, is meant *immersion*. In determining the scriptural import of the term regeneration, as used by the apostle, (Titus iii : 5,) the Bishop, (Mr. Campbell,) notwithstanding all his pretensions to learning, did not, as he frequently does, enter upon a critical examination of the original term. This he carefully forbears to do, and no doubt for the plain reason, that the *import of the original word is too obvious*, to admit of its being wrested from its true meaning, in such manner as to answer *his* purpose. The *original*, (*Paliggenesia*) is a *compounded* word; it comes from *Palin*, *again*, and *Genesis*, *a birth*, or *a being born*. And according to Parkhurst, a lexicographer cited by the Bishop himself, as an authority in relation to another word in the same passage, and indeed according to the evident import of its roots, it means, *not* as he has *untruly represented*, the *mere* '*act* (or circumstance) of *being born*,' but 'a being BORN AGAIN;' not merely a *birth*, but 'a *new* birth,' or *regeneration*, which, from its *root* and *formation*, is evidently in its application to this subject, the *same thing:* if the word *generation*, as it is found in this compounded term, means production, as it *certainly does*, then *regeneration* as certainly means a *re-production*. Thus the term is sometimes used to denote the *restoration* of metals to their primitive state, after having been decomposed and apparently destroyed by a chemical process. Thus the term *regeneration*, as applied (Titus iii : 5) to spiritual things, and 'with a reference to a personal change,' in the true *spirit* or *meaning* of the *original word* it is designed to translate, denotes the *commencement* of that *spiritual renovation* of human nature, whereby man is in due time perfectly restored to his primitive state, as it regards the image of God, in which he was at first created, and which was really destroyed or lost by the fall; or in other words, to that '*holiness* without which no man shall see the Lord.' Yet Mr. Campbell, contrary to the evident *meaning*, as well of the term *regeneration* as of the *original words* of which it is a *true translation*, would have it believed that its *scriptural meaning* is simply what he calls '*the act of being born*.' Whether this be the result of *ignorance* or *design*, let the candid and intelligent reader judge; for to every such reader, it is supposed it must evidently appear, that as in fixing the meaning of the phrase 'born again,' he *overlooks* that most important part of the explanation given by Christ, i. e. '*born of the Spirit*,' so in defining the term regeneration, he *rejects* that part of the compounded word which signifies '*again*,' and which renders it ex-

actly equivalent, not to the (mere) act of 'being born,' but to being 'born AGAIN.' But, says Mr. C., 'Paul has associated the idea of *water* with *regeneration*,' inasmuch as he speaks 'of the *washing* of *regeneration*,' and he alleges that 'it is conceded by the most *learned Pedo-baptists* and Baptists,' that this phrase '*refers to* [baptism] *immersion*.' In reply, I observe, in the first place, upon the supposition that in this passage there is an allusion to the application of *water in baptism*, as is conceded, according to the array of *human authorities* exhibited by the Bishop, [Extr. p. 28,] by Dr. Macknight, Parkhurst, in his Lexicon, and even Matthew Henry and others, what does the concession amount to? That it is *only* by the *water of baptism* that a person can be *born of God*, or *wash away his sins*, or *obtain forgiveness*, &c.? No. But [and that even according to his chief Presbyterian authority, Dr. Macknight,] the allusion is to the *water* of *baptism* as 'an EMBLEM of the purification of the soul from sin.' But let the point contended for be conceded by whom it may, it furnishes no conclusive reason why any should believe that in this passage or in that in John, [chapter iii : 5,] there is *any allusion to baptism*, unless it can be shown from the *word of God*. The direction of our Master in Heaven, is to call no man master on earth." Debate on Campbellism, pp. 223—5.

"Great pains are frequently taken to impress the public with the idea that the most learned and intelligent Methodist commentators agree with Campbellites in the application of this text. Let us hear two of the most learned and extensive commentators among the Methodists upon this subject:

" 'They who think *baptism* to be *regeneration*, neither *know* the *scriptures* nor the *power of God;* therefore they do greatly err.' Dr. Clark's Com. Titus iii : 5, [latter clause.]

" 'By the washing of regeneration, that is, by *regeneration itself*, the thing *signified*, and not *merely by baptismal water*, the outward and visible *sign;* which *regeneration* cleanses the soul from the filth of sin, [as water washes the body,] implying the renewing influences of the Holy Ghost,' &c. Benson's Com. Titus iii : 6.

"Some time since we made the following remarks upon this subject, in the GOSPEL HERALD, Vol. 2, No. 4, p. 87:

"IMMERSION AND REGENERATION."

"*Proposition. I now proceed to show that immersion and regeneration are two Bible names for the same act contemplated in two different points of view.*"

"*Regeneration and immersion are two names for the same thing.*"

" So says the learned Editor of the 'Millennial Harbinger,' in his 'Extra,' No. 1, of July, 1830.

"If these propositions are true—if the terms *immersion* and *regeneration* are in their scriptural sense synonymous—then we may, without doing violence to the meaning of the writers of the New Testament, substitute the one for the other, in all those passages in which either term is used. Now let us try this interpretation. We must not be understood, however, as conceding that the word in our common Bibles translated *baptizing*, means *immersion* only, or indeed immersion at all. We apply the rule according to the interpretation given the word by the Harbinger.

" 'I indeed *regenerate* [baptize] you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall *regenerate* [baptize] you with the Holy Ghost and with fire.' Matt. iii.

" 'Then cometh Jesus from Gallilee to Jordan unto John, to be *regenerated* [baptized] of him. But John forbade him, saying, I have need to be *regenerated* [baptized] of thee, and comest thou to me.'—*Ib.*

" 'And Jesus, when he was *regenerated*, [baptized,] went up straightway out of the water.'—*Ib.*

" 'I thank God I *regenerated* [baptized] none of you, but Crispus and Gaius; lest any should say that I *regenerated* [baptized] in mine own name. And I *regenerated* [baptized] also the household of Stephanus: besides, I know not whether I *regenerated* [baptized] any other. For Christ sent me not to *regenerate* [baptize] but to preach the gospel.' 1 Cor. i.

" 'And Paul said unto them, unto what then were ye *regenerated?* [baptized.] And they said, unto John's *regeneration*, [baptism.] Then said Paul, John verily *regenerated* [baptized] with the *regeneration* [baptism] of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were *regenerated* (baptized) in the name of the Lord Jesus.' Acts xviii.

" 'Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea; and were all *regenerated* (baptized) "*unto*" Moses in the cloud and in the sea.' 1 Cor. x.

" 'Can any man forbid water, that these should not be *regenerated*, (baptized,) which have received the Holy Ghost as well as we. And he commanded them to be *regenerated* (baptized) in the name of the Lord.' Acts x.

" We wish to try the following extract, p. 29, by this same rule, to see if the doctrine it contains can be true:

" 'To call the receiving of any spirit, or any influence, or energy, or any operation upon the heart of man, regeneration, is an abuse of all speech, as well as a departure from the diction of the Holy Spirit, who calls nothing personal regeneration, except the act of immersion.'

" 'John truly *regenerated* (baptized) with water, but ye shall be *regenerated* (baptized) with the Holy Ghost not many days hence.' Acts i.

" 'I indeed *regenerate* (baptize) you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall *regenerate* (baptize) you with the *Holy Ghost* and with *fire*.' Matt. iii.

" 'For by one spirit are we all *regenerated* (baptized) into one body.' 1 Cor. xii.

"Equally curious with this rule of interpretation, is the following wise sentence from the same essay, p. 29:

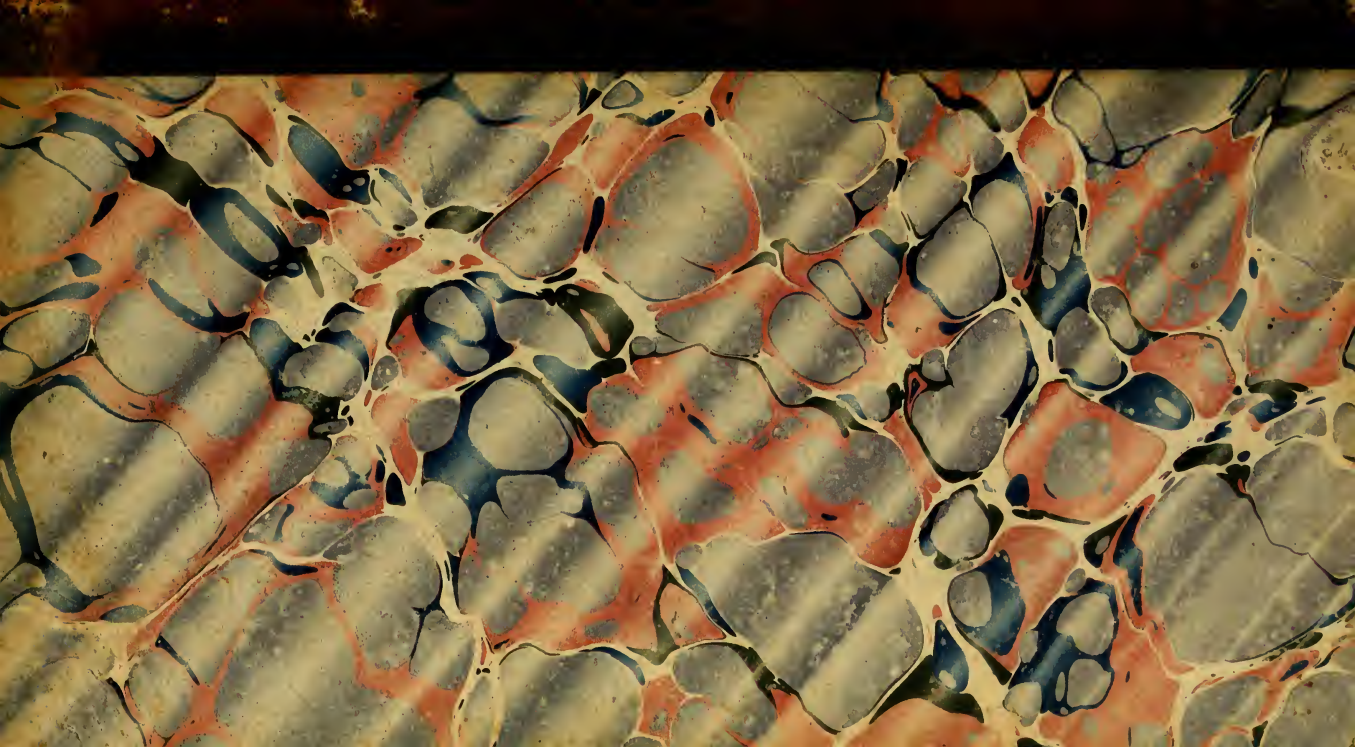
" 'Persons are begotten by the Spirit of God, impregnated by the Word, and born of the Water.' "

I cannot suffer this chapter to be closed without giving the reader a specimen of Mr. Campbell's consistency. In his debate with Mr. McCaulla on the subject of baptism, Mr. McCaulla, in proof of the antiquity of infant baptism, introduced Ireneus and others as using the word regenerate for baptize. Mr. Campbell in replying to this argument remarks, "That the ancients sometimes used the word regene-

rate for baptize, I admit, but this was far from being common or general." See debate with McCaulla, p. 367. In the Extra Millennial Harbinger, on remission of sins, published some time subsequent to this debate, we find the following language: Prop. xi. "All the apostolical fathers, as they are called, all the pupils of the apostles, and all the ecclesiastical writers of note, of the first four Christian centuries, whose writings have come down to us, allude to, and speak of Christian immersion as the regeneration and remission of sins spoken of in the New Testament." From these extracts the reader can judge whether Mr. Campbell can be relied upon as an honest debater. The intelligent reader can see how far conscience will suffer him to go when hard pressed. When Mr. McCaulla introduces Ireneus, (who was born about the time of St. John's death,) as testifying, infants were regenerated as well as youth, and persons of riper years, (this is carrying infant regeneration to the days of the apostles,) this at once places Mr. Campbell in an awkward position, and he is forced to admit that infants were baptized in the days of Ireneus, or to state that Ireneus did not use the term regenerate for baptize. So to get rid of infant baptism as the plague of the church, he taxes his conscience a little, and avows that Ireneus did not mean baptism by using the term regenerate; and farther declares, that although the term regenerate was sometimes used by the ancients as synonymous with baptize, yet "this was far from being common or general." This does very well while debating on infant baptism, (and, by the way, a little pressed, too,) but when the doctrine of immersion for the remission of sins comes up, and he wishes to show that immersion regenerates the sinner, and makes him "as innocent, as clean, and as unspotted as an angel," he then relieves his conscience, or gives it another touch with the "hot iron," and declares that "all the apostolical fathers, all the pupils of the apostles, all the ecclesiastical writers of any note for the first four Christian centuries, whose writings have come down to us, allude to and speak of Christian immersion as the regeneration and remission of sins spoken of in the New Testament." But a short time since it was "far from being common or general;" but now, when it suits his purpose, it is *general;* nay, it is *universal;* for ALL, means every one. Fie! fie!! What a creature is man. How forgetful of words and events past. How bent upon his own way, although he trample the highest authority under foot. In a word, how *guilty*, how *unclean*, how *spotted*, and how little like an *angel* is poor man, when left to the dictates of a corrupt heart.

CONTENTS.

	PAGE.
To the Reader, - - - - -	3
Chapter I. The authority upon which we are to rely in the following treatise, - - - -	5
Chapter II. John's Baptism, - - - -	17
Chapter III. Baptism as Administered to Christ, - -	21
Chapter IV. The Design of Christian Baptism, - -	24
Chapter V. Subjects of Christian Baptism, - -	50
Chapter VI. Antiquity of Infant Baptism, - - -	62
Chapter VII. Mode of Baptism, - - - -	66
Chapter VIII. Mode of Baptism Continued, - -	72
Chapter IX. Mode of Baptism Continued, - -	80
Chapter X. History of the Mode of Baptism, - -	92
Chapter XI. Regeneration Not Immersion, - -	97

ERRATA.

On Page 3, fifth line from bottom, for "bur," read "*bar*."
Page 8, thirty-seventh line from top, for "DERIDES," read "*DECIDES*."
Page 33, thirty-seventh line, for "impart," read "*import*." And, also, for "imparted," read "*imported*."
Page 33, forty-fifth line, for "corporeal," read "*non-corporeal*."
Page 56, fifty-third line, for "Gentile also," read "*Gentile children also*."